THEOSOPHIC MESSENGER

VOL. XIII LOS ANGELES, JUNE, 1912 NO. 9

EDITORIAL

Editorial Change

With this issue *The Theosophic Messenger* passes into the hands of the new editorial management. For some years the editor's chair has been filled by one of deep learning and capacity, and it is with some diffidence that the new editor takes up the duties which the former has fulfilled so well, and which he now, because of imperative pressure in other directions, is obliged to lay aside. I hope that the pages of *The Theosophic Messenger*, notwithstanding the change, may be privileged to receive from time to time, contributions from its former editor, and that the high standard of excellence set by him may at least be maintained by the present management.

Krotona and the Frontispiece

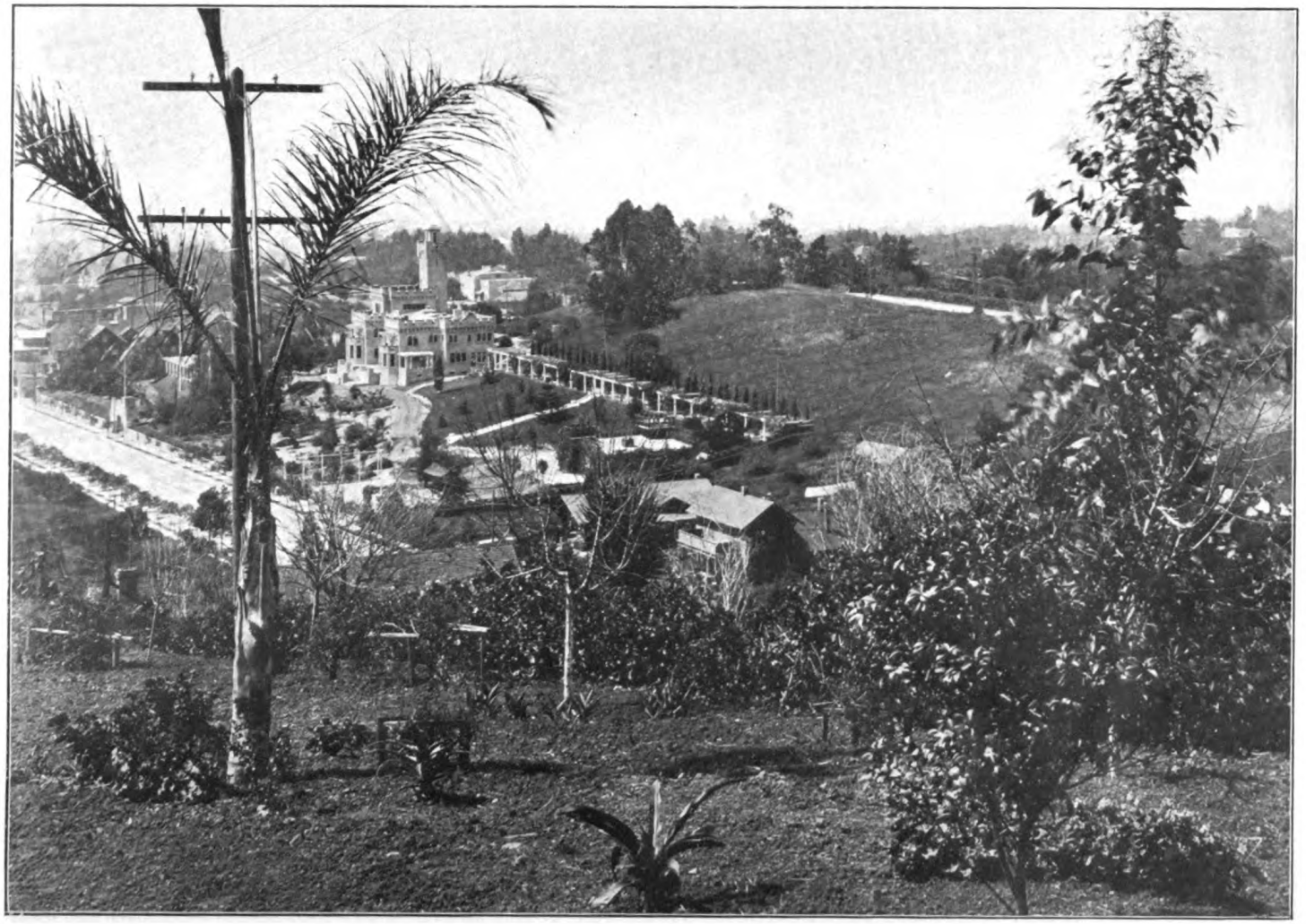
In taking up my new editorial duties, I am glad that I can announce the issuance of the magazine from the new Theosophical Headquarters — Krotona. Here it is hoped that the work of issuing *The Theosophic Messenger* may proceed with some touch of the influence which the beauty and peace that surround our new home contribute. From the editor's window lies a scene of which the frontispiece is only a fragment, a segment of a cycle of helpful loveliness. In future numbers we shall show different views from our hillside. The present one shows a bit of the city which lies spread out at our feet; the next will show in the reverse direction the serene heights of the mountains, in the foothills of which Headquarters are located. On the one hand we look down upon the activities of a great metropolis, extending miles away, from east to south and west; and on the other, we lift our eyes to the still slopes that breathe peace and strength. We have named the new Headquarters *Krotona*, because of our devotion to the ideals which were taught by the illustrious Pythagoras in his Institute of Crotona, many centuries ago. May the name tend to inspire the workers here and elsewhere with the will to live daily more and more of the noble standards which the great Master then taught.

The Theosophic Messenger

The present number of *The Theosophic Messenger* is being issued in time to insure its arrival at most eastern lodges and news-stands by the first day of the month for which it is issued, and it is proposed to observe this schedule promptly in the future. Members,

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SCENE FROM KROTONA OVERLOOKING HOLLYWOOD

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therefore, may make arrangements with the news-stands in their cities and towns to carry the *Messenger* regularly, with the understanding that it will be received promptly like all other magazines which they handle. We desire, not only to furnish theosophic news and literature to our members promptly and regularly, but also to strive to place in the magazine material which will prove attractive to the inquirer, and we hope in this way to continue to bring the magazine into touch with life without as well as within our ranks. We should also like to see the magazine a self-supporting arm of theosophic service, and to this end I should be glad if sufficient members could be found who would procure advertisements of acceptable kind to be placed in our pages, at rates which will be found published elsewhere. The number of copies issued each month is six thousand, and the circulation extends all over the world. Members helping thus to place the magazine on a self-paying basis will render most useful aid to our cause. MS. and other matter should be in the editor's hands by the first of each month.

To Secretaries

Secretaries will kindly assist us in making more complete the *Lodge Directory* as now arranged, also the list of *Dealers in Theosophic Books* found on an advertising page at the back, by sending additional data for the same to the office of *The Theosophic Messenger.*

Mr. Cooper

Mr. Irving Cooper will be open to engagements in the East. All lodges east of Chicago desiring Mr. Cooper to visit and lecture for them between the date of his arrival and Convention, will kindly notify Mr. L. W. Rogers, 119 Van Dien Avenue, Ridgewood, New Jersey.

General Secretary's Representatives

In taking over the office of General Secretary, it is my wish to call to my assistance in the execution of my new duties a number of representative members in various parts of the Section. To this end I have appointed six *General Secretary's Representatives,* who will form a general advisory board of helpers through whom I may work, who will act as distributing centers for constructive activities and exercise a sort of supervisorship in regard to the lodges within an assigned territory.

Following is a list of the various appointments under this plan, with outlines of each one's territory:

Dr. F. Milton Willis, 25 Broad St., New York City, N. Y.—New England and Middle Eastern States to include the Virginias.

Mrs. M. V. Garnsey, La Grange, Ill.—Minnesota, Wisconsin, Michigan, Illinois, Indiana, Ohio, Kentucky.

E. Y. Blum, 3444 East 7th St., Kansas City, Mo.—Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, and the Dakotas.

T. W. Thomasson, 305 Winch Bldg., Vancouver, B. C.—Canada, Washington, Oregon, Idaho, Montana, Alaska.

T. D. Dawkins, Box 504, Austin, Texas.—Texas, New Mexico, Oklahoma, Arkansas, Louisiana, Tennessee, Mississippi, Alabama, Georgia, Florida, and the Carolinas.

Fritz Kunz, Krotona, Hollywood, Los Angeles, Cal.—California, Arizona, Nevada, Utah, Hawaii.

Presidents and secretaries of lodges are now asked to keep their General Secretary's Representative posted as to their activities; to apply to them for any needed information which they can supply; and to submit to them local problems wherein their assistance would

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seem efficacious and beneficial.

A further appointment is that of Mr. L. W. Rogers, of Ridgewood, N. J., as General Secretary's Propaganda Representative, with advisory and assistant jurisdiction over the entire Section in matters of field propaganda.

University Plans

In connection with plans for a Theosophic University, it is desirable to know as soon as practicable the number of members in the American Section who have taken University Degrees. The General Secretary will appreciate, therefore, a letter from each member having such degree, stating what it is, where it was obtained, and what relationship the member bears to educational activities of the day.

Noonday Meetings

In another column are reports of Noonday Meetings. These meetings have been such a success in Los Angeles and San Francisco that they are recommended to other lodges having the speakers capable of undertaking them. I believe similar meetings were started also by Mr. Manning in Pittsburg, a year ago.

Mrs. Russak Coming

Mrs. Russak has promised to come to America for the fall and winter. She will arrive in time to attend the Chicago Convention. Arrangements will be made for her to visit cities where there is an E. S. and T. S. Lodge. The Section and Lodges will of course need to defray the expenses of her journeyings. The expense to the lodges will involve hospitality and a just portion of the travelling from place to place. The lodges which are able to arrange a visit for Mrs. Russak will please make known the fact to the General Secretary at once. The importance of having a visit from her is already widely understood by the members.

It is probable that Mrs. Russak's tour will begin just after Convention and extend westward, over the months of October, November, December and January. She will then doubtless come to Krotona, the new California Headquarters.

The Reality of Dreams

There is perhaps no subject that interests people more than dreams; there is none that touches humanity more closely. Everybody dreams, more or less, and ever wonders what dreams are. Few have reasoned out a clear and effective rationale of this common phenomenon, and it has been left to Theosophy to offer an explanation that seems to hold good in many ways. More and more testimonials are recognized of the truth of the theosophical explanation. It is that a certain type of dream is really an experience of the individual, happening when out of the body, but still in *a* body, —one of finer matter. In a word, the world "asleep" is in reality the world "awake," in a higher realm, where humanity lives and breathes and acts in finer matter, but matter as real, more real, than what seems real on the physical plane. It is in this state that the person physically asleep, but wide awake as to the higher world, is able to travel and see, learn and experience; and when he awakes, if he be skilled, he may impress upon the physical brain some information of what he has been doing during his body's sleep. The following is a case in point; such cases may be multiplied by hundreds:

The following is an exact account of a dream that I had during the early morning hours of Monday, April 15th, 1912:

I seemed to be standing on something at the very edge of the water. A voice said:

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"Here comes the biggest ferryboat in the world." I looked up and saw a great steamer of tremendous length passing slowly by, entering as it were an exceedingly narrow passage like a ferry slip, but that detail is vague. Then, as I watched her, she suddenly tipped up on end and sank before my eyes.

The next thing I knew, I found myself with others in a small boat in the middle of the ocean. We had come to rescue people that were drowning. There were lots of dark things (life preservers or wreckage) floating on the water and I felt that the people had been clinging to them, but had been forced to let go before we could reach them. We had evidently come but a moment too late, for as I stood up and looked down I could see many blurred and distorted human forms, sinking, sinking into the green depths, their white arms stretched upwards as if clutching for some support as they swirled downward. I leaned over and reached as far as I could, trying to catch their hands, but it was useless, the water was closing over them and they became ever more and more indistinct.

Then someone started to lower me into the water, thinking that in that way I might save them, but I cried out: "No, no! Please don't! I am afraid to go down into the water (it was already washing over me). There are so many people drowned here that the sea will be full of sharks and dangerous fish. They will attack me."

That is all that I remember. On awaking, the morning paper was handed to me and I read that the passenger steamer "Titanic," the biggest boat in the world, had on that very night collided with an iceberg off the Grand Banks of Newfoundland. It was the first intimation the world had had of the catastrophe, but it then appeared that all the passengers were saved and the ship had managed to keep afloat. Thus I thought my dream must have been composed of thought forms of anxious people who on receipt of the news imagined the worst. It was not till the next day that we read the staggering truth and knew that the great ship had sunk during the early hours of Monday, April 15th (the time of my dream), carrying with her two miles down all but a few hundred of her precious human cargo.

This account coincided with my dream, but whether it was coincidence, thought transference or an actual experience, I am not wise enough to say.

It could have been telepathy, but to one knowing something of the true explanation of dreams, it seems more likely to have been an actual experience from the higher plane.

Artists' Competition for Our New Volume

The present number of *The Theosophic Messenger* has been made up under difficulties. The new management necessarily began with no equipment, no manuscript, and had to plan the publication with printers who had not before done our work, and in a little over a month we went to press. Few changes can be made in the general appearance of the magazine until after the September number, which terminates the present volume, but beginning with the October number I desire to inaugurate some improvements. To that end I invite a competition of artists among our members to prepare sketches for a new cover, attractive initials, suitable cuts, department boxes, etc. An artist will be chosen to make the award. Sketches should be sent to the Editor as soon as possible, because the October number must needs be made up early in August. Strong, virile literary contributions are also invited, of such character as will show the relationship of Theosophy to human life. This is a call, therefore, for the best literary and artistic talent to be found in our ranks, to help me to make *The Theosophic Messenger* a magazine which can command a much wider circulation outside the membership than it now has.

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THEOSOPHY AND DRAMATIC ART

[Editor's Note.—This article is the major part of one written by Mrs. Besant in 1907 for *The Show World, The Twentieth Century Amusement Weekly*, and which was published conspicuously on its front page, with commendary statements and a good picture of the writer. Today, the increasing betterment of our American stage, the wider sanctioning of the drama as a mode of teaching by clergy and layman, and the appearance of plays along strikingly theosophical lines, are significant "signs of the times," and, likewise, so many avenues for effective T. S. influence and service.]

Among the most potent agencies for influencing the public mind is the drama, and it is impossible to conceive a limit to the power it might wield if plays were nobly planned and nobly acted. It is the natural educator of the adult, as the school is the educator of the child. Eye and ear are made the avenues by which high thoughts and stimulating inspirations may reach the mind, and the contagion of heroism and self-sacrifice may be made to spread through a crowd and purify and elevate every person submitted to it. The wave of a common thought, of a common impulse, sweeps through a crowd of ordinary people and carries them away; how easily a panic may spread through a mass of people, giving birth to wild, unreasoning, terror-impelled action, is known to every one. As easily may be propagated through a crowd a noble emotion, and even though it may subside and seem to leave no trace, yet each who has been uplifted by it is truly sensitive and more responsive to a cognate emotion thereafter.

Theosophy in art is ever the prophet of the ideal, as against the mere copying of some outside fact. The fundamental error of Zola and his school lies in the view that exact reproduction of a transitory ugliness is naturalism. Nature is fundamentally an artist of the beautiful, and is ever at work repairing the hideousness created by man and changing them into new beauties. Not an ugly rubbish-heap, nor a disused quarry, but she will clothe it with vegetation, and change it into little hills and dales, verdant with waving grass and fragrant with blossoms. Her efforts are all towards beauty, and the ugly is only a transition-stage to some new fairness, or a misplaced object out of harmony with its surroundings. In every object Nature strives to express a thought, and the true artist—dramatic or otherwise—is he who seizes the thought and makes it more palpable to his less developed fellows.

The drama is art, and its special function is to portray human emotions and human character, and to direct this portrayal to the evoking of right emotions and the building of right character in the theater-goers, winning their sympathy for the noble and the heroic, arousing their indignation against the base and degrading. Analysis of character and of motives, examination of social and political problems, is also a legitimate function of the philosophic drama, and many a social and legal injustice might be remedied by a dramatic presentation of it by true artists, all—both author and actors—fired with the ideal of brotherhood and deliberately seeking to express love and justice so that they may attract, hate and injustice so that they may repel. Popular drama must run on simple lines and should teach high thoughts and truths in simple and alluring guise, always taking true thought for granted, and expressing its results in attractive forms. The mys-

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tery plays of the Middle Ages were one of the many ways in which the Church of Rome trained, taught and elevated the minds of the masses while seeming only to amuse.

Some very noble plays might be written on theosophical lines, and a typical series of reincarnations would form a drama of enthralling interest, as well as one which would convey most salutary lessons, if the working of the law of Karma—the law of cause and effect—were carefully brought out in the events portrayed. Apart from such direct teaching of the facts of nature, the theosophical ideal in dramatic art would be satisfied in all plays that roused noble emotion, that showed the dangers of the absence of an ideal in life, that inspired pure and lofty thoughts, and cast discredit on all base thinkings and ways of life.

Much might also be done by the drama in presenting beautiful but nobly simple forms alike of dress and of home furnishings. A dress and furnishing reform might be brought about by plays in which every accessory was beautiful and fitting. Instead of the vulgar bazaar display called a drawing room on the modern stage, a room nobly proportioned, gracefully draped, in which every article was necessary and beautiful, would serve as a model which many would copy. Dress on graceful and dignified lines for leisure, or fitted for activity while beautiful in form and color, should replace the befrilled Parisian "Creations" which distort the human form into fantastic and grotesque outlines, and inspire the spectator with wondor as to what hidden apparatus can so deform the noble outlines of a perfect human figure.

Clever and clean jokes, mirth-provoking humor, the delightful phrases of a Mark Twain or a Bernard Shaw, the delicate fun of a Gilbert and Sullivan, all claim their place within the drama, but vulgar horse-play, empty nonsense, and every touch of indecency should be rigorously excluded.

In the City of the Future, the theater will have its rightful place beside the temple and the school, and its actors shall be true artists, servants of the beautiful, honored as highly as the priest and the teacher. *Annie Besant.*

EACH IN HIS OWN TONGUE

A fire-mist and a planet,—
A crystal and a cell,—
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

A haze on the far horizon,—
The infinite, tender sky,—
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden-rod,—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in:
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod,—
Some call it Consecration,
And others call it God.

William Herbert Carruth.

From *Each in His Own Tongue, and Other Poems.*

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A CONFERENCE OF THE BIRDS

[Editor's Note.—This dramatization is a rendering into English prose of the main story of Muntiq-ut-Tair, by Farid-ud-din Attar, a Sufi poet of note. The work was translated by Baij Nath and published in *Theosophy in India,* May and June, 1910. We reproduce it with slight changes only in arrangement.]

A Conference of the Birds is a transparent allegory wherein the Birds stand for the human souls, the Hudhud for the Teacher, and the Simurg for the Logos. The Hudhud, in Persian poetry, is represented as the favorite bird of Solomon and employed by him as a messenger. The Simurg is a fabulous bird supposed to have the colors of all the birds in his wing. The Khizar—literally green—is a never-dying Invisible Helper and the guardian of the waters of Immortality. Places visited by him become verdant.

ACT I

Assembly of All the Birds

Chorus of Birds. There is no kingdom without its chief. How is it that we have no king? We can no longer afford to be without one. We should make a common cause in seeking a king; for when a country is without a king, the army must be disorderly.

The Hudhud enters. The seal of the path was stamped on his heart; the crown of truth appeared on his head. He was keen in intellect, and knew the way, its advantages and disadvantages.

Hudhud. Birds, I am verily a disciple of, as well as a messenger from, the unseen. As I am not attached to the world so is the world not attached to me. As I am devoted to the king, I can not be harmed by his army. I know how to go across the waters, and am acquainted with all the secrets connected with the past and the future. I have been for years in the land and the sea. I have trodden the path with the head. I passed the hills and the forests, the whole world at the time of the deluge. I have been with Solomon in his tours, frequently, throughout the worlds. I know the king, but I can not go to Him alone. But if you accompany me, you will know Him and His Kingdom. How long this self-regard! Get rid of this disgrace. He who surrenders this life to Him is free from egoism, and from the good and the evil found on the way to the Beloved. Shake off the life, tread the way and prostrate yourself at the Sanctuary. We have indeed a king living in the Mount Caucasus. His name is Simurg, ruler of the feathered tribe. He is near to us, but we are far away from Him. He abides in the mansion of glory; all lips are not privileged to utter His name. He has millions of veils of light and darkness. When the holy soul can not describe Him, how may the intellect gauge Him? Many lands and seas intervene. Do not you think the way to be short. It needs courage to tread it. If we find Him, it is all right: else to live without Him is disgraceful. Life without Him is worthless: pour forth the dear life as He does. If you pour life manfully, He will shower greater life over you.

Thereupon all the birds felt an intense love for His Majesty and wished to tread the way. But the way being long, none had the will to do it, and each brought forward an excuse.

Nightingale. I am so absorbed in love of the Rose that I have completely forgotten my own being. A nightingale has not the capacity of loving Simurg; love of the rose is enough for her.

Hudhud. You have lagged behind in form; do not be proud any longer of your love. Fair as the rose is, its beauty

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vanishes too soon. Love of the impermanent must be disgusting to a developed soul.

Parrot. Every cruel heart puts me into a cage. I am the Khizar of the birds; so I am clothed in green and hope to drink the water of immortality. I cannot bear the shadow of the wings of Simurg.

Hudhud. You do not know what worth is; one who cannot pour life is worthless. You want the Elixir and love life. Away! You are a mere shell without kernel. Give up this vain desire and then you will not be humiliated by any.

Peacock. I am an angel amongst the birds, but fate ordained otherwise; the company of the Serpent ruined me and brought about my expulsion from Paradise. I wish you to lead me from this gloomy earth to Heaven. I can not reach the king; enough would it be to get to His threshold (i. e., heaven).

Hudhud. Heaven is the abode of desires; God is the goal of the Heart. God is a vast ocean; heaven is a small drop. When you can get to the ocean, why should you run after a drop? What business has he, who is the whole, with a part? What business has he, who is the soul, with a single limb? If you have real courage, look for the whole, seek the whole and become the whole.

Duck. Few may stand on water as I do. No one can doubt of my miraculous powers. I am an ascetic amongst the birds; my seat, dress and thought are clean. Born in water, I can not do without it, and have no love for the dry land. I cannot cross the dreary way and reach Simurg.

Hudhud. Water is intended for the unclean; you may seek it if you are unclean. Water has no permanence; no structure can be founded thereon.

Partridge. I have ever been in the hills and highlands so that I may find out a Jewel. I must find it or die.

Hudhud. Enough of these idle excuses. What is a Jewel but a colored stone? The love of stone has hardened your heart. As the Jewel is a stone, do not dig in the mines; cease to long for the Jewel but seek the Jeweller.

All the Birds. Our guide and chief, we are too weak to reach the mighty Simurg; please tell us if there is any connection between Him and us; if there were any, we had felt some attraction towards Him.

Hudhud. Timidity and love can hardly go together. He who unfolds the eye of love comes in to offer his life cheerfully. Know that when the Simurg unveiled His face like the sun, He cast myriads of reflections in the universe and each reflection became a bird. If you realize this, you have established your connection with Him. When you have known Him whose reflection you are, you will not care whether you live or die. If you open the window, you will see the sun in reflection—the reflection merged into the sun, nay as the sun himself. But when you have known this, take care not to disclose the secret. He who becomes That is absorbed therein, but is not That.

When the birds heard all this, they understood the puzzling question—their connection with the Simurg, and were inclined to tread the way, and jointly asked:

Chorus of Birds. Teacher, how shall we perform the work in hand? How shall we weaklings finish the journey?

Hudhud. Love requires you to offer life, it does not matter if you are a saint or a sinner. Your life is an obstacle; get over it and see Him. If you are asked to give up your faith or life, do not care for either. What has love to

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do with faith or infidelity? What has the lover to do with life? When you transcend faith and infidelity, you lose your present body and life, and then become fit for the work. How long will you fear as a child? Have courage like a hero in seizing the game. If hundreds of troubles befall you on the way, you should not give way to fear.

Now the birds resolved to tread the way, but wanted a chief to lead them. They cast lots for the purpose, and the event was in favor of the worthy Hudhud, and he was accordingly crowned.

ACT II
The Conference

The Hudhud being crowned, the birds followed Him on the way. They found the way, but it was ever lengthening; they felt the pain, but the remedy was not known. Frightened, they came bewildered to the Hudhud, and asked Him to explain the rules of conduct towards the King, and solve their doubts. The Hudhud took His seat on the dais, and opened the conference. Various Birds put questions which were answered by the Hudhud.

Question. Becoming similar to us how did you go ahead of us to God?

Answer. This is due to a glance of Solomon. It cannot be gained by religious life. But it is blasphemous to say that religion is to be neglected. Practice religious life unceasingly, but do not overestimate its importance. You should be a life-long devotee in order that Solomon may look at you. The acceptance of Solomon makes you what cannot be expressed.

Q. The way is long, and the passage hard, beset with many volcanoes and bestrewn with thousands of victims. Here intellect is baffled and morality is too shy. How may such a weakling as I tread the way?

A. How long will you keep yourself pent up and frozen? Aspiration after the way is no worse than love for vanities; nay it is better to be ruined on the way than to be attached to home and trade. It is this attachment that lengthens the way; the fate of the hankering mendicant is indeed sad. He who is not completely dead to the world is worth death, and cannot know the secret. Come on, if you are a man of action, and detach your heart from unmanly stories.

Q. I am a great sinner. How may I tread the way with my sins?

A. O heedless! Do not despair of Divine Grace. Should ascent be impossible, there would be no descent. If you have committed sins, the door is still open for you to return; the door will never be closed. If you come to the way with a pure motive, many difficulties of yours will be solved.

Q. How may I protect myself from the Devil? He bars my way at the time of admission.

A. Influence of the Devil is due to your impurity. There are myriads of devils in yourself. You generate them within you with the gratification of each desire. Every thing in this prison-house of the world is a link in the devilish chain. Do not hold any of these links, if you wish to get rid of all complaints.

Q. I avoid attachment and give away what I get. I acquire purity so that it may enable me to see him.

A. Burn all that you have, gather the ashes, and do not look at it. If you do so, you are freed from all obstacles; else you must suffer, for you are one of the obstacles. Unless you are dead to each and all, you cannot step into the sanctuary.

Q. Is not high aspiration of great

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use? Though there is little devotion in me, I am backed by high aspiration.

A. High aspiration is the key to all success. It is the centre of all spheres and the soaring power of the soul.

Q. What is the importance of justice from the standpoint of wisdom?

A. Justice is the highest quality. The just are free from frivolities. Justice is better than worship.

Q. I think I have attained perfection, why should I advance more?

A. You are self-conceited and far away from wisdom. If you perceive light, it is a hell-fire; if you feel bliss, it is purely imaginary. So long as you retain the slightest relish of existence, you are an infidel.

Q. How shall I be happy?

A. Go and be happy and do not care for popular criticism. God is the source of all life and joy. Live in His joy and sing the tune of His love, as do the spheres.

Q. What boon should I ask Him for, when I see Him?

A. He being higher than all the possible boons, no sensible candidate will return satisfied with anything short of Himself. So ask for no gift, save Himself.

Q. Dear guide, the journey has clouded our eyes. Will you tell us how long is this dreary way?

A. No one can return from the way or know the length of the passage in terms of physical measurement. There are however seven *Wadies* in the way, the seventh being the sanctuary itself; (1) seeking, (2) love, (3) knowledge, (4) glory, (5) pure unity, (6) terrible amazement, (7) unconsciousness.

When you come to the wady of *seeking* you will ever meet with myriads of difficulties. Years of patient efforts are needed at this stage in order to change the inner attitude. When the intellectual impressions have been wiped out, the heart should be cleansed of its impure qualities. The purified heart reflects the Divine Majesty. The heart thus enlightened feels the pang of seeking with thousand-fold greater intensity, and moves to Him headlong as a moth to a lamp.

Next comes the wady of *love* to inflame the pilgrim. May there be none here who is not a fire! Since one who lacks in fire can not bear love. A lover is he who is like fire, warm, burning, looking up. He will never care for results, nay, for his life. Love is the flame, intellect, the smoke; as the one approaches, the other recedes. If you unfold the Invisible Eye, you may see the source of love as well as each atom issuing therefrom and dancing in love. Love looks indeed bewildering from the intellectual standpoint. Love needs a candidate who is dispassionate and free. He who is not dispassionate is dead and not fit for love.

Next you face the endless wady of *knowledge,* which enables each candidate to see according to his capacity and perceive the one spirit behind various forms.

Exercise constant vigilance against the inner thieves and then you will unfold love and knowledge both.

Next comes the wady of *glory,* wherein the seven seas are but a drop, the seven planets but a spark. It is not affected by the destruction of the whole universe.

Next you approach the wady of *unity,* oneness, onliness. It enables you to see all from the one source—the few and the many from the ONE; the many being composed of units must be after all ONE. Here a unit becomes the ALL—which is neither the whole nor the part. Here the form becomes a quality—which

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is neither the soul nor the body. There is nothing save itself in the universe.

Next comes the wady of *amazement*—full of pain and woe. All impressions of the stage of unity are wiped out from the heart. If a pilgrim at this stage is asked, "Do you exist or not? Are you conscious or unconscious or both?" He will answer, "I do not know. I am a lover; I do not know if I am a believer or unbeliever."

Onward stretches the wady of *unconsciousness* that admits of no description. All the universe is but a reflection thereof.

The conference broke up amid great agitation among the Birds.

ACT III
The Path

The words of the Hudhud had so agitated the Birds that many of them died where they were and others turned back. The trials faced by those who pushed on can not be expressed in words; they may be known only as one treads the path. Some of the Birds were drowned in the sea; others devoured by tigers. Some were enshrouded in veils. Some lost their heads in their longing for a grain and committed suicide. Some stood stationary in their admiration of the wonders on the way. Some breathed their last in peaceful ecstacy. Only THIRTY out of the vast feathered tribe reached Simurg—tired, feeble, and dejected. They found in Him a majesty inexpressible, transcending the senses and the intellect, capable of scorching a hundred of worlds by a single ray of glory. They found millions of suns, moons, and stars looking at Him in joy and amazement, and merging in Him as an atom.

The Prime Minister of Simurg, addressing the Thirty Birds. Whence and why have you come? What are your names? What can ye weaklings do?

Chorus of Birds. We are here to acknowledge Simurg as our King.

They then related the painful incidents they had met on the way.

Prime Minister. His Majesty is absolute, not concerned with your life and death. Myriads of universes are like a hair on His body. You may do nothing save crying; better go back.

The Birds then sank into despair and felt as externally dead.

Chorus of Birds. O Great King, no honor can be greater than the disgrace you inflict upon us.

As they observed more closely, they found all their deeds registered in the sanctuary; this intensified their modesty and humility, and rendered them wholly unconscious. Being thus purified, they were given a Divine Life from His Majesty, entered His service in a new way and were overwhelmed again with a peculiar amazement. They also found themselves to be the reflections of Simurg, nay, as similar to or identical with Him. They were too amazed to understand all this, made a mute application for the solution of the problem—the problem of egoism, I-ness—and received a mute reply.

His Majecty, Simurg. The atom can not be similar to the sun. As you are thirty Birds here, you see thirty reflected in the divine mirror. If forty or fifty would come, they would see themselves simply unveiled. Whatever you have sensed or known is not That. Better merge into Me with joy, so that you may again find yourselves in Me.

At last they merged into Him; the reflections were lost in the sun. The secret of consciousness after unconsciousness is known only to the Elect.

[*End*]

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THE EYES

What is it comes to us out of eyes to hide or to reveal the soul or tell of the possessor's lack or loss of spirit?

Begin by looking into your mother's eyes. Do you see how she pours out her very spirit's blood through those eyes to you? What would she reserve of her inmost being if you, her child, had need? Outpouring of her very self is in her eyes for you.

The dog looks at you, his master, so wistfully, so lovingly, so trustfully, saying how gladly would he serve if some small task were given, some tiny duty lying within his powers. If you look steadily into those eyes, what do you see? A tiny semblance of the human soul, longing to share your life, to be as you are. And we know he shall have his aspiration. Your love will aid him to acquire those attributes, that monad-link he now is lacking. If you look long into the dog's eyes he wavers, turns and loses the continuity of his feeling. The group-soul can speak for but a moment through the little creature, still so weak in self-consciousness and in self-centering.

If we seek to penetrate the depths of eyes of birds, we find but small response, but little speculation or reflection of our mode of thought. The infinity we there must enter is of the elemental essence, the matter of the astral plane, an endless reach, yet of an almost inchoate phase of being. It is like looking long into the great blank spaces of the air, which we know are not empty but are filled with a life endowed with a diffused self-consciousness. This gives to birds' eyes an eerie quality of expression not to be seen elsewhere.

Serpents' eyes, looked through, tell of the flatness of their almost two-dimensional life, reduced from three by their degeneracy from the dignity of quadrupedal life. A separateness from our law of evolving looks out from their pathetic eyes. How fallen from their high estate! Yet their helplessness and their ways of offense to other beings are not of malevolence but of the laws of their lowly being. A downward offshoot from the stem of form-evolving, their race will disappear and their life will enter happier forms.

The eyes that are soul-windows of the insect people and the youngest families of animals, of fishes, lizards and all that tribe, give glimpses through into a spirit entity that is almost formless, void of character. Joy in the vegetative life, in the flowing of the tattvas and in the action of the rajas and tamas gunas is to be felt. The dainty balance of the higher sattva they seem not to experience or know. The scientist sprung from our material world must apply upon them his most delicate apparatus to measure their vision as to range and scope, and then again, as psychologist, determine through the eyes their mind activity and their responses to the stimuli of their desire nature. Such eyes have these lesser beings, our youngest brothers, that through them we may see the life in which is but slight reflection of the Logos' third outpouring; almost entirely the consciousness belonging to undifferentiated life and to that life that has been trained to prefer existence in forms.

To look into the eyes of higher devas would be to catch a glimpse of the Creator and His manifestation in a way different from those of our familiar world. They serve and worship him as we cannot do; in a key their song is set which we may not know until the expanded harmony of our nature comes to include

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theirs. So if we now look into a deva's eyes we see an alien being, see through them the purity and majesty of the Law in new and foreign aspects yet to be learned by us. The truant, the renegade or he who, for the nonce, rejects and smites the Law sees wrath or vengeance in these eyes. He who would love the Law sees favor there, sees how all the forces driven forth from the Creator's will may aid him when he yields a wise obedience to that Law. Music, harmony divine, shines out from angels' eyes. Form and color joys are there in flames of higher spheres than ours!

No other eyes we know are like the Christ's eyes. For there we see the purity and the power of Law, the harmony of heavens built on heavens, ranking above and ever above each other till the lotus throne and dwelling place of our creative Logos stand amidst one of them too high for even our dreams! And there, too, for us mortals is the vision of immortality, of conquered death and the beatitude of the Love of God made manifest to men, clothed in the flesh we wear. In those eyes we rejoice to see included the dear ones of our own experience and can see that all men shall one day be dear to us since they, too, like mothers, like brothers of our own blood, shall be thus known to us.

Two majesties, two infinities, opposite phases of God's manifesting and inbreathing of his forms are in the eyes of fawns and in the eyes of just men made perfect. *W. V.-H.*

A GLIMPSE OF MRS. BESANT

Extract from a letter.

Then, as a last resort, I wrote to Mrs. Besant (whom I used to know and worked with in London when she was a Secularist, and she and Charles Bradlaugh, whom I also knew well, conducted the *National Reformer*. I was with them in all that fighting).

In her reply she tells me "The Christ will be preaching again on earth within the next twenty years"; also in that same letter she writes "Our dear old friend Charles Bradlaugh is happy and busy on the other side; he was surprised at first to find himself alive, but was naturally very pleased."

Now when Mrs. Besant wrote that, that settled it for me, for I know her; I know of her ability, her studies, her very, *painfully* almost, care with which she examines and verifies, and re-verifies anything before she commits herself to it, or to making any statement as to a thing. I know also Bradlaugh's method of making everything *absolutely* certain before stating it to be a fact, and how he inculcated it into all of us. He was one of the *great*—truly great—men of the world, Christ-like in his love for humanity, and yet a materialist and atheist. Therefore when Mrs. Besant says a thing to me that thing is Gospel. And as to her rectitude —and this, when she was a sceptic—I can only say that, if I was a bank president, I'd pay anything to Mrs. Besant's order and promise, to the limits of that bank's funds. She is honesty personified.

Your President is a greater woman than the Theosophical Society realizes, great as may be their regard for her. . . .

By 1920 the nations will have entered upon the Socialist regime, or be close to it, so that the "New Religion" will be preached, under much more favorable auspices than was Christianity, for Socialism is nothing but the physical, mechanical framework of and for Christianity. I mean that Socialism is the best

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setting for Christianity; the best social, economic, political system that could be devised to engender and grow Christianity. Christianity can certainly never be reduced from a theory to a practice under the present antagonistic cut-throat competitive commercialism, no more than oil and water can mix. Today's commercialism, with its basic profit-making out of the other fellow, and Christianity are the antipodes of each other—they are diametrical opposites.

From a succeeding letter in reply to one asking permission to print the above.

Of course you may use whatever I have said as to Mrs. Besant's integrity, and I could make it much stronger. If I was to put in words—if I could do so—my *belief* in Mrs. Besant, my absolute knowledge of her honesty, the only effect I fancy would be for people to say that I had an hallucination as to her; that I evidently believed in one God and that Mrs. Besant was His prophet. I can honestly say that I believe in her more than I do in myself. If the heavens were to fall I could not believe her to be false. She may be mistaken; it is impossible, *impossible* for her willfully to deceive. I knew and worked with her in the seventies, in London, when she was cooperating with Charles Bradlaugh. We were all "infidels," sceptics, materialists then. And the stress of those days, the fight we made would take a book in the telling and then not tell it. Mrs. Besant went through an ordeal, greater than which no other woman in the world, I believe, ever did. They did not burn her at the stake with physical fire, but they did it all unphysically. They damned her reputation and character by every foul lie, every malignant misrepresentation, that false tongue and pen dare concoct, but the woman who had been stoned by the Alexandrian mob as Hypatia and burned at the stake as Giordano Bruno was not likely to quail before the gutter-born of Whitechapel, or the titled blackguards of Mayfair and St. Stephens. She rose through it all like the morning-star after a tempestuous night, and she won her vindication from the lips of the Chief Justice of England in the old historic hall of Westminster, and when he had spoken, the hyenas of bigotry and malice, the jackals of the press and the snarling cowardly lesser vermin slunk into their holes in the brightening lustre of an honest day, and from then till now, when she is honored and consulted and wooed by the Government of the Great British Empire, who recognize in her a power in that splendid India, Mrs. Besant has risen triumphant—yes and militant—and if she has a peer superior in the world of women, aye, or men for all that, I do not know who it is. Love her? Did not the Grand Army love Grant and Sherman and Sheridan; did not the "Boys in Butternut" love Lee and Stonewall Jackson; did not "Mes enfants" love "the Little Corporal," and the Old Guard "The Iron Duke"? Yet these all directed from the rear; Bradlaugh and Mrs. Besant led; they were always in front. They practically, not theoretically, laid on the altar of "the Cause" their "life, liberty, and sacred honor."

At one time a big demonstration was held in Hyde Park, to demand the right of Free Speech and of meeting in the Park when the Government had denied us the right, claiming it belonged to the Government and we to the people. The troops were called out; the big guns in Knightsbridge Barracks just across Rotten Row were shotted and the fuses ready, a squad of Horse Guards and cordons of police held the Marble Arch and Albert Gate at Hyde Park corner, and the Foot Guards stood in ranks ready. They resisted and repulsed peaceful entry

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at the gates, but the angry crowd, the files of a 200,000 procession, poured down Park Lane like a nest of hornets and down came the long line of iron fence, and a human Niagara poured into the Park and under the old "Reformer's Tree" the meeting was held. The Government was awed, submitted, and yielded Free Speech and the rights of the people to the public parks; one more battle of the Charter of English liberty was won,—and Bradlaugh led the van. Speaking with them before the demonstration, I said: "But, Mr. Bradlaugh, suppose the guns in Knightsbridge blaze, suppose they give us the edge instead of the flat of the sabre, what will you do?" He tapped my shoulder and said: "When I lead a procession over Westminster Bridge, no Horse Guards Blue or Royal Troops will stop me; rest assured of that." That was the spirit of Bradlaugh and Mrs. Besant; they did not say "Go"; they called "Come"—and we came. Do you wonder we loved—and love—them? Would you not? They were ready to lay down their lives for us, and some of us caught the spirit of the example, or some of it. And hundreds of thousands of the miners of Northumberland, the operators of Lancashire, the yeomen from dale and fell of Yorkshire, the shoemakers of Northampton, the cutlers of grimy Sheffield, the ironworkers from the Clyde and Tyneside; the sturdy clansmen from "Beyond Forth," the Cymry from the rocky hills of Wales, the dalesmen from the sweeps and lanes of Devon, the cockneys from London Town, from John O'Groat's to Land's End, and from the North Sea to the Atlantic billows, the poor of the Rose, Thistle and Leek loved and idolized "The Blessed B's"—Bradlaugh and Besant—and fell down and worshipped them. And to them the toilers of England owe a debt they can only repay with undying reverence and uncovered heads when their names are mentioned. "Our Charley," good old "Thorough," has passed the bourne, but Mrs. Besant still remains. As together they won the brawn of England, she alone is winning the brains; cottage door and patrician hall alike feel honored by Mrs. Besant's gracious presence. R. J. K.

FOR YOU

Oh, heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again
If it blow.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

James Whitcomb Riley.

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AS ABOVE, SO BELOW

"That which is below is like that which is above." *Hermes Trismegistus.*

"Man, as the Microcosm, must imitate and identify himself with the Macrocosm, and spiritualize his experience before he can relate it to that ultimate principle of himself which constitutes *the Ego.*"

The correlations herewith presented, between various astronomical, astrological and geographical facts have been culled principally from Albert Ross Parson's *New Light from the Great Pyramid.* His pages attest to an untiring research into comparative religion, philology, mythology, and the sciences, while quotations from *The Secret Doctrine* and from writings of Hartmann and other theosophists prove that the author examined whatever records of occultists were available.

That he was not a Theosophist is made evident, when, after noting the great advance of thought wrought through exploration and archæological research, he writes:

"Yet thus far (1893) the only new movement in matters of religion is the so-called Theosophical (really anti-Theosophical or atheistical) Society. Its platform certainly is sound enough as far as it goes. It is, namely, that

"*There is No Religion Higher Than Truth.*"

But with that truism it stops. Without creed, rites, or ceremonies, to connect it with the basic facts of ancient religion, it is the veritable materialization of modern agnosticism, which confronts every creed that rests its case upon the supposed human impossibility of raking sufficiently deep into the past to prove that its affirmations are false, with the defiant charge that it is impossible for the adherents of any historical creed to prove that its doctrines are true."

This paragraph should not be left to stand alone, since, on the next page, he makes this kindlier statement:

"Christians of all denominations will find food for reflection in the fact that it has been left for an exotic Theosophy imported from the distant Orient to recall from a state of absolute irreligious materialism into an enthusiastic, self-denying, and philanthropic idealism, thousands of intelligent and educated persons in our midst whom the church of today not only has failed to reach, but has actually repelled. It is probable that our clergy little realize the extent to which the idealistic Theosophical movement has already invaded the ranks of formal church-goers in the most orthodox congregations. On the other hand, Theosophy has enabled to attend Christian services with spiritual edification (though with certain mental reservations) many who had lost all interest in Christianity."

His personal attitude towards Christianity appears so meritorious—and so theosophical—as to warrant, we believe, the giving of still another quotation:

"Obviously, religion has both form and substance, as an egg has shell and contents. But a bird, deprived of calcareous nutriment, cannot provide shells for her eggs. It does not follow from this, however, that the carbonate of lime originates either bird or eggs; still less does the fact that the bird turns the lime to account explain the origin of the lime itself. In respect alike to theology, scriptures, rites, ceremonies, and forms, Christianity has built its shell from the same material used for similar purposes by numerous extinct or still surviving religions. But this fact neither identifies Christianity with those rites and religions nor accounts for the origin of the material which all alike have

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used, each after its own fashion. Divested of its shell, Christianity certainly retains all that existed in the days of Christ and his disciples, before the accretions of subsequent centuries had formed and hardened around it, namely, its soul and spirit, which alone are immortal. The present desperate determination to cling to the shell is a sheer materialism and idolatry—is, indeed, the real heresy which neither discerns the being of an indestructible spirit nor trusts its sole saving power. Schopenhauer declares: 'There is nothing in which one has to distinguish the kernel so carefully as in Christianity. Just because I prize the kernel highly, I sometimes treat the shell with little ceremony; it is, however, thicker than is generally supposed.' "

It is not our purpose to review the book mentioned or even to state what is the author's "new light" there put forth, but simply to make some jottings which may serve to augment our interest in the value of some of the names used in *Rents in the Veil of Time,* or set us wondering on the mooted question of "accidental coincidences," or to dreaming over this wondrous celestial cypher wherein can be read Time's stories long before they are traced on earth's scroll with the pen of human acts, or, maybe, to watching more closely for tracings and reflections of the *Stars above* in the nomenclature, the faiths, the mythology and heraldry of the *lands beneath.*

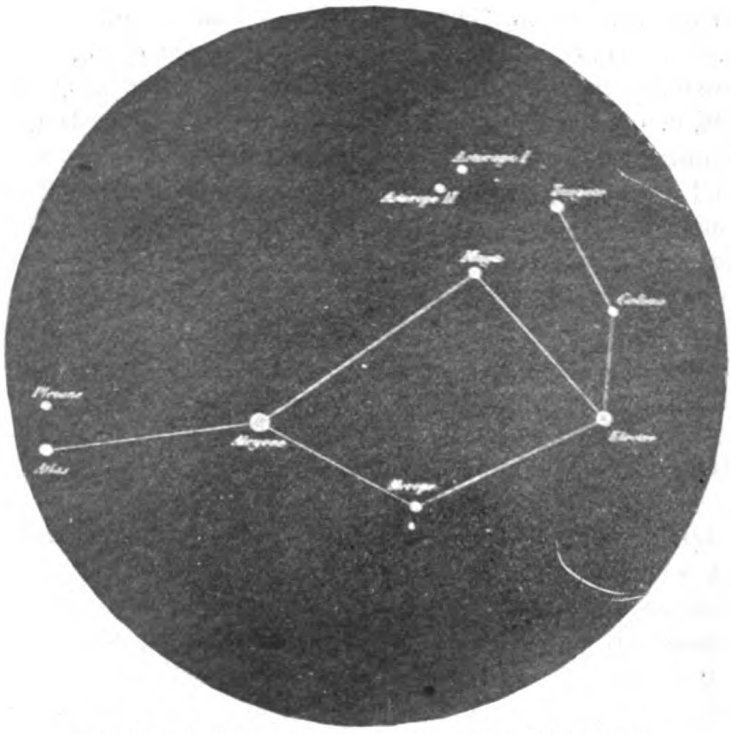
Mr. Parsons took a map of the world drawn on the Mercator projection, *i. e.,* an oblong square, and upon it superimposed a chart of the constellations, inverted, so that a comparison of the terrestrial with the celestial could be made, meridian by meridian, around the equator of the globe and the ecliptic of the skies. The point of adjustment of the two maps was determined upon the hypothesis that in the Great Pyramid we possess the connecting link between the astronomy and the geography of the ancients. Such a connecting link recovered might possibly prove the veritable keystone between astronomy and *universal* geography, geography alike prehistoric, historic, and *in futuro.* One cannot but recall here that brilliant surmise of Schelling's: "How if, in mythology, the ruins of a superior intelligence and even a perfect system were found which would reach far beyond the horizon which the most ancient *written* records present to us?"

The site of the Great Pyramid being about 30 degrees east longitude, the map of the constellations was therefore so adjusted as to bring the star Alcyone directly in line with the aforesaid thirtieth meridian. This unique double map, a reduced copy of which we present to our readers (in a succeeding issue) is the interesting basis of this article.

Alcyone is the brightest of the Pleiades, that well-known star-cluster commonly called *Seven Sisters.* Ordinary sight distinguishes six stars only: Alcyone of the 3rd magnitude; Electra and Atlas of the 4th; Merope, Maia, and Taygeta of the 5th. Good sight can discern a seventh, Pleione, of the 6th magnitude; very good sight distinguishes Asterope of the 7th magnitude; excellent sight sees that star as double, and can also make out Coeleno. A telescope shows this cluster so modest to the naked eye as a group of about six hundred suns which are immensely distant from each other, and there has been taken a telescopic photograph at the Paris Observatory which increases that number to over two thousand.

Alcyone in Hebrew means *centre, foundation, base,* the Hebrew name for the entire group being *Chima,* the cumulus, in the sense of being rolled around

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THE PLEIADES AS SEEN BY THE NAKED EYE
From Flammarion's *Popular Astronomy*

Alcyone. Astronomers assert that there is a general revolution of the entire mass of stars around the centre of gravity of the whole, and authorities go so far as to compute that centre as situated not far from this star Alcyone. Our sun then is moving through space in an orbit whose centre may be taken to be in the Pleiades. These indications make it a fit symbol of the throne of government of the universe and makes more important and more interesting the fact, agreed to by leading Egyptologists, that the north and the south galleries of the Great Pyramid were planned and constructed with direct reference to the mutual positions of the star Alcyone of the Pleiades to the south and the Pole Star to the north. "Obviously that relation must have been of the highest importance in the cosmological system of the builders—the veritable key, perhaps, to all the wisdom of antiquity"; and one that would not occur again for a whole Sidereal Year.

Now if we turn to Eastern Esotericism, we find that the Kabalah gives the Pleiades as the sidereal septenate born from the first manifested side of the upper triangle, or the *Concealed;* and H. P. B. writes in the *Secret Doctrine,* Vol. II, p. 581:

"The Pleiades (Alcyone especially) are thus considered even in Astronomy, as the central point around which our universe of fixed stars revolves, the focus from which, and into which, the Divine Breath, Motion, works incessantly during the Manvantara. Hence in the sidereal symbols of the Occult Philosophy it is this circle with the starry cross on its face which plays the most important part."

The Pleiades have undoubtedly left on the records of past nations more marks than any other celestial object except the sun and the moon. Festivals and seasons, calendars and years have been regu-

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lated by their rising and culmination. A new year's festival, fixed either by their appearance at sunset, or by their midnight culmination, is found to be one of the most universal of all customs. Among the Australians and South Sea Islanders, the Hindoos, Chinese and Japanese, ancient Egyptians, Persians, Mexicans and Hawaiians, it is found occurring, and everywhere this festival was connected with the memory of the dead. It was a feast of ancestors. It corresponds with the Christian festivals of All Souls and All Saints at the beginning of November, preceded in some countries by a holy evening or Hallowe'en. In India, November is called the month of the Pleiades, and on the 17th of that month is celebrated the Hindu Durga or festival of the dead."

In the face of such testimony has this any significance that the Theosophical Society has that date for its birthday, its New Year Day, and that we make it what, by universal custom, it has stood for throughout the ages, a festival for the dead, Anniversary Day, a feast to our T. S. ancestors?

The portrayal of the Pleiades in the symbolism of various people is found so interesting that we believe we should, even before turning to the study of our map, introduce something of it at this point. The Pleiades cluster being accepted as the apparent location of the central sun of the universe, its stars supplanted the seven planets as the celestial source of law and order, and hence, although as we have said the cluster in reality comprises hundreds of stars, the mystic number 7 has always symbolically been associated with it, while their meaning has been hidden, and alike portrayed, in the seven lamps of Moses' candlestick, and "the seven eyes of the Lord of Sabaoth, which run to and fro through the whole earth."

On the ancient Egyptian Zodiac, the Pleiades were represented by a hen and chickens. Will this not emphasize the significance of the wording of Luke XIII, 34?

"O, Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together even as *a hen gathereth her own brood under her wings, and ye would not.*"

In modern times, the Germans call them *Gluckhenne,* Chickens of Fortune; the Italians, *le Gallinelle,* the Water hens; the French, *Poussiniere* or little chicks; in Chambers' Astronomy, they are called the brood hen.

The fact that the Pleiades are situated in the neck of the constellation Taurus, (the Bull) was no doubt back of the form of sacrifice of the ancient Sabians, in that they brought to the Pyramids for their burnt offering, a black calf (Taurus) and a cock (Pleiades-poultry).

Assyrian representations often picture a dove in allusion to the Pleiades: this is the particular symbolic form which Christianity is constantly using. An old orthodox hymn is so brimful of occult "pointers" that we are constrained to include a verse of it, taking the liberty to put in italics the words directly referring to "the Pleiades doves of pure stellar fire."

"Come, Holy Spirit, *heavenly dove,*
With all thy quickening powers,
Kindle a *flame* of sacred love,
In these cold hearts of ours.
Hast thou imparted to my soul
A living *spark* of holy *fire.*
Oh, kindle now the sacred *flame,*
Make me to *burn* with *pure* desire.
Descend from heaven, *celestial Dove,*
With *flames* of *pure* seraphic love.
O Spirit of the living God,
Brooding with dovelike wings,
In thy *sevenfold* gifts descend,
Give us joys that never end."

The fourteen days at Christmas time

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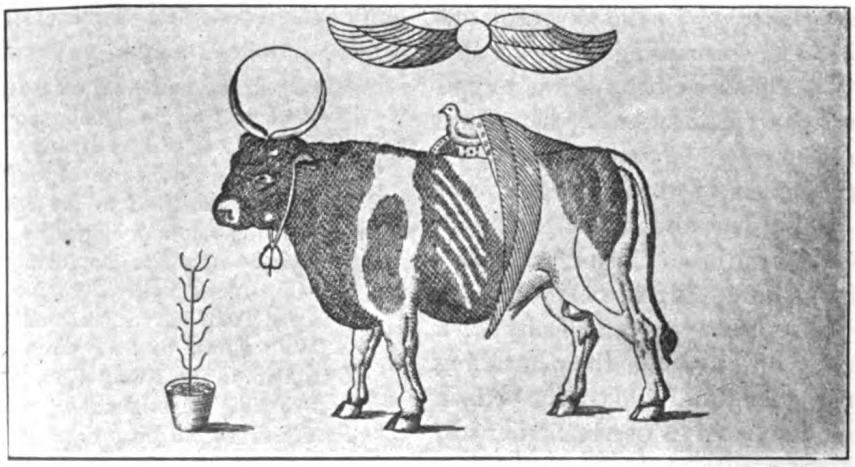
being called the halcyon days of the year has back of it the Phoenician tradition that when the Pleiad Alcyone and her husband perished by a deluge they were turned into halcyons, and thereafter only showed themselves at the setting of the Pleiades. They made their nests during the seven days preceding the winter solstice, and laid their eggs during the seven days that followed. Their nest resembled a kind of ball a little flattened out at the top, and the whole not unlike a large sponge. We are assured that "however much of this is pure fable, it is very good astronomy and describes the shape of the Pleiades cluster very well." Pure fable indeed!

Again, the Hebrews had the turtle-dove as their symbol, whose use as offerings is so frequently prescribed in the Old Testament, and we find a quaint Egyptian representation of the Taurus Bull and the Pleiades Dove, Alcyone—spoken of as the Pleiades hump upon the ox-body—with the solar disc overhead portraying the Sun of Righteousness with healing in His wings.

We would call to your notice another feature in this quaint but deeply symbolic illustration. Did its ancient artist mean anything in putting into his picture that potted plant with its whorls of branches? What? H. P. B. calls our attention plainly to the fact that the Greek myth which gives to Atlas seven daughters is but the record of the seven sub-races arising in succession from Atlantis, and that "astronomically the Atlantides have become the seven Pleiades with Alcyone at present the brightest," as similarly she was the sixth daughter of Atlas in the allegory.

Read this Greek myth and what we have from the *Secret Doctrine* and our theosophical teachings into the interpretation of our picture. Out of the earth there is growing a race-line which, up to this time, has formed five nodes with radiating sub-branches. The tip-shoot is now extending, pushing on out of the fifth the main axis of growth and reaching forward to that sixth node-centre yet to be formed. Earth's ox-body has ever been built up and nourished on this plant; yet has its life point never been destroyed, but ever fertilized, tended and trained onward by watching Saviors, dove-messengers of the One.

Turning to the far East we have in the Hindu Tarika a demon destroyed by one



From Parson's *New Light from the Great Pyramid*

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of the Pleiades who was also general of the celestial armies. He is depicted as mounted upon a peacock instead of upon the hen and chickens of the Egyptian planisphere, or the dove of the Assyrians and Hebrews.

To the Theosophical Society, this Indian legend ought to appeal most strongly, and be heard as a Voice out of the far Past, but O, so prophetic of this momentous present! We give a translation:

" A certain Daitya, named Tarika, was extremely ambitious. To force Brahma to promise him any boon he should require, he went through numerous penances, persisting in each for a hundred years. The effect of these austerities alarmed all the gods. Brahma assured them that though he was bound to grant the boon of one who became powerful by austerities, he would render it inoffensive to the heavenly host. Tarika asked for unrivalled strength, and that no hand should slay him except a son of Mahadeva. His request being granted, Tarika plundered all the minor gods —the sun dreading him, gave no heat—the moon, in terror, remained always at the full —in short, Tarika usurped the entire control of the universe. The personification of Reason, Wisdom, now prophesied that a saviour of the world would be born of Mahadeva and Parvati. But to the horror of the discomfited world, Parvati was barren. Whereupon Agni (fire, Agnus Dei) took the form of a dove (Pleiades) and received from Mahadeva the germ of Kartikeya, the general of the celestial armies. This germ the dove let fall *into the Ganges, on whose banks then arose a boy,* beautiful as the moon and bright as the sun, who fought Tarika in a terrible conflict in which he came off conqueror and delivered the world."

In Japan, the enclosure to the sacred portals of the Shinto temples is marked by a stone, the original purpose of which "was to serve as a perch for the sacred fowls kept to give warning of daybreak" and the Japanese yet explain to travelers that their sacred doors are roosts for the Sun to alight upon like a bird.

In China we find the golden cock. The tree of life is pictured as a Red Peach tree which coils up its leaves to the height of 3000 miles (growth of a Sidereal Year). Upon this tree a golden cock is sitting when the sunlight dawns. It is his function to awaken the glorious sun, which dispels the evil spirits of night, and when he begins to crow all the cocks in the world are stirred up and crow also.

"I have heard,
The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the god of day; and at his warning,
Whether in sea, or fire, in earth, or air,
The extravagant and erring spirit hies
To his confine.
Some say that ever 'gainst that season comes
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long."

What induced Protestants to substitute for the cross upon church spires the equally ancient and sacred emblem of the weather-cock? Was it from a deep-seated instinct? Was it from an inner prompting of what is to come?

What induced our leaders to substitute and use the name of this same emblem, Alcyone, for the earth-name of *one* out of all our host of brothers *"on the banks of the Ganges?"* "The power of names is great, and has been known since the first men were instructed by Divine Masters." (*Secret Volume,* Vol. II, p. 811.)

To conclude this part—all of this symbolism but reiterates the fact that our sun and planets, our universe, is ruled by and delivered unto life eternal by stellar fire from the Pleiades cluster, and which, as we have seen are variously symbolized as Hen and Chickens, Celestial Peacock, Golden-cock, Heavenly Dove, etc.

Isabel B. Holbrook.

(To be continued).

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Elementary Theosophy

NEW MEMBERS

[New members are invited to send questions or write to Miss Alma Kunz, 680 Stephenson Street, Freeport, Illinois. A list of books recommended to beginners will be found under the book notices on a back page.]

When a new member joins the Society, unless he has done much reading of Theosophic books, he will be in need of assistance along one of several lines. The American Section covers so much space, that many of our members are quite isolated, sometimes being many miles away from any other Theosophic student. Of the many books advertised, he is unable to choose what is most suitable without advice. He may have questions which trouble him, or he may wish to take up a particular line of study and want advice as to where his subject is to be found. These and many other needs are felt by the incoming member. Realizing this need, Dr. Van Hook, when elected General Secretary, appointed an older student to take charge of all new members. Each one received a personal letter containing offers of assistance. During the four years that this activity was carried on, a great many letters were sent out and the hundreds of replies received, showed the real need for such help. As a result of this correspondence, certain facts have become evident which may be interesting to the members of the Section. One is, that the motive for joining the Society may be, broadly speaking, grouped under three heads. These are —the wish to serve, the wish to acquire knowledge, and the desire for personal gains such as the acquisition of psychic powers. We may dispose of the last at once, since they are only a very small number of the whole, who mistake us for a body of people who are running after phenomena and who, when they discover their error, frequently drop out. The wiser ones, who remain, adjust themselves to the conditions in the Society and usually become earnest and active members.

But by far the greater majority are attracted to the Society by the first and most important Object. The realization that all men are brothers is one of overwhelming joy and gladness and they hasten to affiliate themselves with the body which recognizes this fact, in order that they may serve their newly found brethren. Alcyone says: "Of all the Qualifications, Love is the most important." And surely the wish to serve has its roots in Love Perhaps this recognition of Brotherhood awakens in most of us, the first touch of Buddhic consciousness, for on that plane the true Brotherhood already exists. It is often said that Theosophists are contented because, knowing of the law of Karma, they realize that all is well. It may be, and very likely is the reason for our contentment, but it seems to me that the secret of the positive happiness which sings in the heart of the member lies in the fact that he "loves much." We all know the happiness which comes from loving at least *one* more than life itself. When we realize the first Object of the Society, we seem to multiply that happiness a thousandfold. Karma may make us contented, but love makes us glad!

The remaining members who have

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been attracted by the second and third Objects, must not be thought of as in any way falling behind the others. There are three Paths of Union to God. They are the Paths of Love, of Wisdom and of Activity, and even in these early days, the members show forth the characteristics of one or the other. The Paths are equal in importance and differ only at the beginning, for at the end, they merge in one. On **the value of Wisdom**, Alcyone has said: "God is Wisdom as well as Love." And so, while the member, who joins in order that he may serve, is helped to find work, the one who joins in order to acquire "right discrimination" is helped with his studies.

Now, the advice and instruction given to new members is by no means confined to the aforementioned "older student". The lodges and individuals the Section over give help when and where they can. And this brings us to the second fact which the correspondence brought to light—the methods of the various lodges for the helping of their new members. In most cases the help given is ample. What with beginners' classes, correspondence with members who cannot attend meetings, the lending of books, etc., the pathway of the young student is made easy. And invariably, the response to the original letter offering assistance, when it came from a member of such a well-ordered lodge, was to the effect that all was well with him. And it was a pleasure to note that these conditions hold good in almost every lodge in the Section. In the few lodges where the members are passing through a mental "Pralaya," the new member does not fare so well. Occasionally, a lodge falls into a groove, along which it runs for years without change. Into such a lodge, perchance the Master sends a new member, charged with enthusiasm and life. His faith is great enough to move a mountain of inertia. A single word or helping hand is all that he needs, but even that little is sometimes withheld! And the Master's servant, abashed and humiliated, withdraws into the background, made conscious that he has presumed to "know more" than older students. And the lodge has lost a great and wonderful opportunity, for sometimes a young member is an old soul.

This is not intended as a criticism of lodges or lodge officers, but is a plea—a plea for the new member, who should be encouraged, helped and *cherished,* for, after all, it is for him that the Society exists. The Society was organized to spread the teachings of Theosophy; to win others to the Theosophic way of thinking. But when a soul is drawn into the Society, our work is by no means done. Let us not chill by indifference one who, full of the new hope, full of ideas for the helping of his brothers, comes to us with his plans. On the other hand, let the new member who comes into a lodge which *is* well organized and doing effective work, fall quickly into line with the others, finding his place with as little friction as possible. Let him give whole-hearted devotion to the officers and members who, by their work and self-sacrifice have made the lodge the valuable instrument for service which it is.

Henceforth, in this department, the problems which have been found to come up most frequently in the mind of the beginner, will be dealt with, and questions of general interest which they may send in will be answered. It is hoped that this method of caring for the new member will prove effective and new and "old" members are asked to cooperate in order that it may be a success.

Alma Kunz.

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HAVE WE EVER LIVED ON EARTH BEFORE?

[Editor's Note.—This is the beginning of a comprehensive treatise which will run through a number of magazine issues. Mr. Titus is well known to the older members of the Society, having been one of its early field lecturers and writers. He endeavors, under this present title, to put forth the belief in rebirth clearly and simply, and to support the proposal by many analogies and arguments based thereon. The work is logically divided into three sections, (a) the presentation; (b) objections; and (c) favorable arguments. We believe it will prove valuable to new members because of its clarity and arrangement by subheadings. The completed article will be useful propaganda literature, and it could well be used as a lecture for a public audience.]

Have we ever existed on the earth before this present incarnation? Were this question asked in the presence of a Western audience, the answer from the very large majority would be in the negative. We have been born and bred in a mental atmosphere to which this idea is foreign.

It is therefore somewhat startling to be informed that fully two-thirds of the population of the world subscribe unreservedly to the doctrine of the pre-existence of the human soul; yet such appears to be the case. Not all adhere to the same details. There is a popular form of the faith which allows full play to the imagination, and there are fanciful applications of the doctrine. But whether it be known as metempsychosis, transmigration or reincarnation (the modern name) there is underneath all the same fundamental proposition, namely;—that the individuality which finds a temporary home in the brain and body of a human being, appears in that condition not for the first time. Around that central teaching all else gathers, and to it all is subsidiary.

But the races to whom this teaching is most familiar are those whose opinions we have not hitherto highly regarded. On the contrary, we have looked down upon them with much of contempt as being inferior, undeveloped, often rude and savage. The fact that the doctrine is acceptable to them, so far from commending it to us, arouses our prejudice.

The matter assumes an entirely different aspect however when we find how strong a hold it has obtained on many of the bright minds of our Western world. Mr. E. D. Walker, in a book entitled *Reincarnation,* collected some of the sayings of hundreds of notable thinkers of the West who have advocated or indorsed the doctrine of recurring earth-lives.

Poets are said to be Nature's seers. Coming close to Nature's heart they gain by the swift process of intuition a glimpse of her laws which is denied to commoner clay. Taking the spontaneous utterances of American and European poets, Mr. Walker finds "that the greatest majority of the occidental poets lean toward this thought, and many of them unhesitatingly avow it." Quotations are made from forty-two such authors, among whom are Whittier, Bayard Taylor, T. B. Aldrich, N. P. Willis, J. T. Trowbridge, Longfellow, James Russell Lowell, Walt Whitman, Wordsworth, Tennyson, Philip James Bailey, Browning, Boyeson, Victor Hugo, Beranger, Goethe and Schiller.

Among eminent theological writers and divines this teaching finds a ready response. In the Beecher family we find three at least of the brothers boldly advocating it (Henry Ward, Charles, and Edward); while Phillips Brooks, James Freeman Clarke, Dr. Julius Muller, Dr. Dorner, the Rev. William R. Alger, Prof. Francis Bowen of Harvard, and Prof. Wm. Knight of St. Andrews, have used either voice or pen in showing its rea-

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sonableness.

2. Is the Anglo-Saxon Roman?

Many have noticed the remarkable resemblance between the ancient Greeks and the French race, between the Romans and the English. In both Greeks and French there is manifest a similar mercurial temperament, which enabled, and enables, them after defeat, though temporarily much depressed, to recuperate rapidly. In the one as in the other, is to be found that love of art, of beauty and of science which made Greece to be the model in these respects for many centuries and France the pioneer in later years.

The Anglo-Saxon race have much in common with the Roman. There is a similar colonizing power; a similar respect for the faiths of conquered nations which make the rule of Britain over her dependencies less burdensome than is that of other conquering nations. Under the Roman Empire Christian and Jew, Buddhist and Brahmin, barbarian and civilized alike found their religious prejudices respected. Other nations required their subjects to embrace the religion of their conquerors. Rome, like Britain, left to each their religious freedom.

Noticing these, and other points of similarity, some have thought that the Greeks live again on earth as citizens of the sunny land of France, "the chosen home of chivalry, the garden of romance," and that the Anglo-Saxons of today are the Romans come to life again; that in the new conditions, and with fresh problems to face, these people again contribute to the destinies of nations and the progress of mankind.

For the proposition enunciated by those who present the doctrine of prior earth lives is;—That you and I exist, that every individual who finds himself facing the joys and sorrows of life in a physical body, exists here not for the first time. They trace our individual histories back through many nations, in each of which we were. And these proclaimers of our ancient past will not permit the man of today to find the starting point of his individual earthly career in even ancient Greece or Rome. In Persia, they intimate, perchance we were in her golden days when purity irradiated life and laid the foundations for our highest conceptions of virtue. In Chaldea we may have been dull scholars in the schools of those giant intellects of science whose knowledge paved the way and laid the foundations for that wave of invention and scientific discovery which is sweeping over the Western mind in this fast moving age. Back thus they carry us to the early days of India, on whose fertile soil the Hindus, that elder sister of the great Aryan family of races, thousands of years since, lived and loved, fought and fell, became victors or vanquished as the fortunes of war overtook them, and reared that mighty fabric of philosophy which is the wonder and delight of our wise men of today. In her history too they declare we have occupied some place, noble or ignoble, as we played our parts well or ill.

Not only is it asserted that we have thus lived in every one of the great subraces of the Aryan stock, but, passing beyond our historic period, we are told of a great continent called Atlantis. This continent, it is said, in its greatness lay out in what is now the Atlantic Ocean, and stretched from near the British Isles down to and around the Southern point of Africa. Many mighty convulsions of nature contributed to her destruction after an existence which lasted over hundreds of thousands of years. On that land mighty nations rose and fell. At

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the height of its civilization a development in invention was attained which produced many discoveries which we are rediscovering today. From her shores came to the new continents of Europe and Africa and to Asia, waves of immigration which laid the foundation for the races which later came into existence there. Upon her shores the forces of good and evil contended as they yet contend on our Western continent. National careers were worked out. Nations had their infancy, manhood and decay. Civilizations came and went. Man weaved the web of destiny in those far-off years much as he is doing today. Yet upon a lower level. For the world moves upward. Humanity, like a mighty entity whose life is measured by millions of years, slowly climbs the hill of progress, and we, who appear and reappear upon her bosom, ever are lifted higher and higher as the unending stream of life moves on, throwing us like bubbles ever and anon to its surface, to disappear for a time and to later reappear. Many were the sub-races of the Atlantean family, and it is said that if we could but trace our individual history back, each of us in those distant ages faced the sunlight, struggled with our surroundings, achieved our victories and submitted to our defeats in each of these nations whose records made up the history of that powerful race.

Thus we are carried back life after life, nation after nation, race after race, age after age, to the very dawn of human existence on this earth. In the very beginning of humanity's time it is said we were there laying the foundation upon which we have ever since continued to build. And since that time, in every clime we have waked to life in infant form, to gain new experiences, waken new powers or strengthen old ones, and view earth from new vantage points.

This is the alluring picture presented to us by those who assert that we have lived on earth before. It is a beautiful idea of the many days in life's journey, each opening on new scenes, though round us stand many of our old friends, who like ourselves wear new garments of flesh, through whose guise we find it impossible to pierce with our limited sight of soul, and hence know not that we know them, save as there comes over us the conviction, borne on us from our inner nature, that we indeed clasp hands with old companions or perchance face ancient foes.

But beautiful though it is, is it true? Or does our nature which draws us to the beauty of life deceive us? If one were to formulate his beliefs by his desires, and determine that nature's laws were thus and so because thus and so he desired them to be, this would surely be the panoramic view of life's journey which he would select as giving him all the pleasures which earth could afford him, satisfying alike to the love of change in which earth's greatest pleasures are cast and the love of knowledge which can only be satisfied by our compassing all that our planet has to be known.

F. E. Titus.

(To be continued)

The smallest bird cannot light upon the greatest tree without sending a shock to its most distant fibre; every mind is at times no less sensitive to the most trifling words.

Lew Wallace.

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The Field

Lotus Lodge, Vancouver.

April 15.

The Lotus Lodge of Vancouver, B. C., was organized on January 8th, 1910, with 13 charter members.

At the present time only 3 of the original charter members remain as members of the lodge. The membership now consists of 19 members, some of whom are non-resident in Vancouver, but formerly were resident here.

The activities of the lodge run along lines of study and meditation; propaganda in quiet ways; the helping of other organizations, and the founding where possible of other centres and lodges.

The lodge possesses a library of about 89 volumes all of which are in constant demand, and which are lent to anyone wishing to borrow.

We have three meetings per week, Tuesday is a public study class at which we are taking elementary Theosophy; Friday is the lodge meeting for members only, at which our study is *The Ancient Wisdom,* the members' meeting being preceded by a meditation class; Sunday's meeting is of a semi-devotional character.

After two years of activity along varying lines, which met with varying success, we seem to have found the lines along which we can work to best advantage, and which seem to suit our members. Our meetings are held in an Art Studio, the atmosphere of which harmonizes greatly with our work; our study classes are well attended and seem to carry enthusiasm to those who come to them.

At our annual meeting held on the last Friday in January, Mr. G. A. Love was elected President; Mrs. Arthur Thomas as Vice-President; Mr. T. W. Thomasson as Secretary-Treasurer; Mr. G. A. Wilkinson as Librarian.

Though small in numbers we are as a Lodge strong and harmonious; we are gradually gaining in membership, and look for extension of our work along the lines we have chosen.

T. W. Thomasson.

—

San Antonio Lodge

April 16.

The regular lodge meeting is at 3:30 on Sunday. At present, Mrs. Weatherhead of London, one of our members, is reading *Popular Lectures by Mrs. Besant.* Last Sunday, after the reading, the Rev. C. M. Broomell, pastor of the New Church, gave us a few minutes' talk which was several times interrupted by applause. He has promised to give us a lecture in the near future.

Our lodge has a goodly number of members who are non-resident, one living in Victoria, B. C., one in Park River, North Dakota, and others not quite so far afield. Señor del Marmol of Spain, whom our president, Dr. Brustad, met in New York in the summer of 1910, and who promptly became a member of this lodge, is now with us. Most fortunately this brother is a very talented artist. He is now at work enlarging in oil the beautiful colored picture of our dear Colonel Olcott, which came in the *Theosophist,* New Year, 1910. He wants to do H. P. B., Mrs. Besant, Mr. Leadbeater, and

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our symbol which came in the same Theosophist; and also Alcyone. I doubt if another T. S. lodge room in America will be so well equipped in this respect.

On Tuesday evening we have in the lodge room, which is Dr. Brustad's waiting-room, a class in *A Study in Consciousness*, a small class who make up for lack of numbers by enthusiasm and hard study. On Friday evening Mrs. Weatherhead has a class in *The Riddle of Life* at her residence. On Monday evening Mrs. Bailey, our librarian, has a class at her home for preparatory study for the Tuesday evening class. Mrs. Gilland and some of the other members are doing good work by calling on members who for various reasons can not attend regularly, and on occasional visitors.

While lodge attendance is not so large as could be wished, one can see a decided growth among the workers which promises much for the future.

One of the daily papers has offered to publish short articles for us, and the Carnegie Library has asked for a list of our books to put upon their shelves.

Julia M. Hyde.

—

Kansas City, Missouri.

April 26.

The Kansas City Lodge, besides having a public lecture every Sunday evening, given by one of the different members, holds the following weekly study classes:

Elementary Class, Monday afternoon and evenings; Membership Training Class, Wednesday evening; Advanced Class, Friday afternoon and evening; Lotus Circle for Children, Sunday morning; Order of the Star in the East, Tuesday evening.

In addition to these we have adopted the policy of organizing study classes in our homes and in the homes of our friends. Of these so far, we have four in number. Then the Annie Besant Club, which is doing auxiliary work for the Lodge, is holding three classes a week.

The Librarian reports sale of books since September amounting to $346.83. A loaning library, containing 136 volumes, is an important feature of propaganda service. For more effectual work the plan of keeping the reading room open daily, from 9:30 to 5:30, with secretary in charge, was inaugurated the past two months, and by advertising this information Theosophy is becoming more widely known and accepted. Through the efforts of the Library Committee new furniture has been added to the reading room. A neat catalogue of books was published and a good supply of books is constantly kept on hand for the public demand.

The Propaganda Committee, besides supplying the two Kansas Cities with Theosophical literature, has also since September been sending to neighboring cities and surrounding suburbs. This work has been carried on along the following lines:

We secure preliminary mailing-list from local telephone book; we first mail leaflets on elementary Theosophy, together with a circular letter, setting forth briefly what Theosophy is and the benefits derived from its study, asking those interested to send us their names and the names of friends who may be interested, upon a card which we enclose for the purpose; the names of those replying we put on our permanent mailing-list and to them we mail pamphlets and heavier literature. When we secure a number of names of interested persons in a town, we follow up with a lecture, given by different members of our lodge. Up to this time we have established classes in three Kansas towns, Atchison, Topeka

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and Olanthe.

At the Land Show at Convention Hall for two weeks in March, we maintained a booth, disseminating literature to the masses, selling books, and discoursing upon the truths of Theosophy. We secured the names and addresses of a great many people who showed intense interest and to them we mail literature and invitations to our activities.

Clara Linder.

—

New Orleans Lodge.

April 26.

Our membership is not large, but all are much in earnest. Notice of the meetings is published in the papers and visitors invited to attend; many respond, and there are usually more inquirers present than members. A lecture, usually by Mrs. Besant, is read and questions answered. The press is taking an interest in us and often reporters are present, who insert little notices about the meetings in their papers.

Muriel Mitchell.

—

Chicago Letter.

April 23.

In these days of fads and fancies as well as of solemn investigation into the deeper questions of life, we face many strange facts. Always we are told to look for the unexpected. Last week I had to go to the Public Library and I noted with surprise the many books written on dietetics. As I gazed at that shelf full of books, the result, in some cases of the life study of different authors, I thought what a medley of ideas on the same subject that corner of the library must contain, and what an excellent theosophical stew might be concocted from the contents of all those books, if only one were careful to eliminate the carnivorous element therein.

Alas! I did not know that I should soon be called upon to write for *The Theosophical Messenger* what will be a pot-pourri of as varied material as can be forced into a vegetarian soup. I am supposed to waft to you from Chicago a gentle breeze which shall whisper to the different branches a brief hint of the activities carried on by Chicago lodges; also I am to charge the swift moving zephyr with the burden of details concerning my own work in connection with the general correspondence and the propaganda committee. It can be done, but is there any person with patience sufficiently evolved to read the result?

There are many classes in the different centres—at the Fine Arts Building; at Van Buren Street, where the Chicago Lodge, the parent lodge, meets; at Englewood; and small groups at homes in different parts of the city. The day is not long enough to get in all the work we wish to do. That is as it should be, and often I think with regret and deep sympathy of the many members who are isolated in obscure localities and unable to take advantage of these opportunities for work and study in large classes. However we know there is always a chance to work for Theosophy if one feels the inclination, and it matters not where one may be situated. We try to make people realize that fact when we answer the many pathetic letters that come to us from friends who long for closer contact with theosophic centres.

Five lodges meet at the Fine Arts Building at different hours; the Co-Masons also hold their meetings there, and the Order of the Star in the East and the Karma and Reincarnation League. All of these Orders are theosophic in teaching, even that of Co-Masonry, although the latter is not generally included in the T. S. Movement.

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They all work, work, work—for "WORK" is the password which admits any person into the Chicago activities. The more he can work, the happier he becomes that he is allowed to be alive at this particular time in the world's history.

The Adyar Lodge will surely have a warm corner in the heart of the Hierarchy because of its faithful teachers who have so generously given of their time and knowledge. Mr. Jinarajadasa founded this lodge and has always continued to act as its president. When he is in Chicago you may be sure that always he will be there to direct the meetings and no person dares go to sleep for one second for he never knows when he may be called upon to answer some knotty question. Dr. Van Hook has been a faithful instructor, and regularly week after week he has come to the place of meeting to help the eager pupils who look to him for instruction and inspiration. His Thursday evening class deals with the intellectual phase of Theosophy, and because he is himself a deep thinker, and in his professional work accustomed to teaching, he is able to present the difficult and often abstruse points of Theosophy in such a manner as to convey understanding to his audience. His Saturday afternoon classes, for members only, are devotional in character and so helpful that we never like to miss a meeting.

Mr. Unger, with his knowledge of the Bible and his theosophical interpretatations of the scriptures, has been a wonderful channel for good. To the Central and Annie Besant Lodges we look for entertainment, and we have not been disappointed, although they have a friendly rival, for the Co-Masons, under the supervision of Mrs. Carr and Professor Salmon have given some most charming socials and recitals. I have not been permitted to enter into the heart of activities of the Sampo Lodge because I have never been able to pronounce the word "Work" in the Finnish language. But I have often watched the faces of the earnest members when, under the devoted leadership of Mr. John Forssell, they have attended the meetings, and I know that they hold a beautiful place in the work. There is an element of faithfulness about them which is most impressive. If you were to visit the Fine Arts T. S. rooms on Sunday evenings when the German class meets, you would see a little group of people hard at work. A picture of Mr. Leadbeater is placed upon the table with some ceremony, for it is called the "Leadbeater Group," and a diminutive but most determined leader, in the person of Mrs. Breese, sees that no person shall leave that class without the chance to learn something about Theosophy. Dr. Shuddemagen conducts the Karma and Reincarnation League and he presents theosophical teachings in a scientific manner which always brings a new phase of thought into the most familiar subjects. The Order of the Star in the East is conducted by Miss Marjorie Tuttle at the Fine Arts Building, and by Mrs. Hill at the rooms at Van Buren Street. The meetings which are under the instruction of Miss Tuttle are almost wholly devotional in character, and a case containing two beautiful photographs of Alcyone is placed upon a white-clothed altar where all may see that beautiful face with its dreamy, peaceful eyes. It is the wish that the Order of the Star in the East may act as a unifying force, and that the different centers shall intermingle freely. We recently attended the meeting of the Order at the Chicago Lodge rooms and we were charmed with the method adopted

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by Mrs. Hill of conducting the class. The attempt is being made to interest the members in the many different phases of work directed by the Great Teachers, and to make a careful study of the little book *At the Feet of the Master*. Of course there are many interesting meetings which I have not time and space to mention, and in addition to the regular classes you may usually find a group of people at the T. S. rooms discussing the subjects which especially attract them.

When we realize the splendid things that are being accomplished through the efforts of devoted people who live but to serve, and who labor under the protection of the Great White Wings of the Theosophical Society, we rejoice that there are people in the world who can be led into the way of a richer and fuller life. Is it not worth while to try and keep our Movement alive that we may work for humanity, and should not all our members throughout the Section leap into action and respond immediately whenever the call is sounded for their co-operation and assistance in the work?

We can all serve in some capacity. If we are not able to meet in the busy lodge centers, then at least we can always keep in touch with those who do, and we can aid them by our good-will and in many beautiful ways.

Addie M. Tuttle.

NOONDAY MEETINGS

Los Angeles

In considering how to bring Theosophy to the people engaged in the professions and those employed in offices and stores I decided on making the experiment of trying to reach them during the noon hour with half-hour lectures on popular subjects.

For this purpose the Los Angeles Lodge kindly allowed the use of its lecture hall in the Blanchard Building, which is located on Broadway, the chief shopping street in the city. I had a card painted, announcing "Short Noonday Talks on popular Subjects of Theosophy," from 12:30 to 1 o'clock each week-day, during January, and placed a similar notice in the classified columns of one of the daily papers which was kept running during January. The total expense for advertising for January was $5.25, and while no printed program of subjects was gotten out, several typewritten lists were made and well posted in the lodge rooms. The subjects selected were all Theosophical and were so treated, and covered every range of our philosophy, but were plainly put, as for illustration:

"What is Occultism?" "What is the effect of Occultism upon one's interest in and usefulness in the world?" "What Political Ideals has Theosophy?" "What Social and Economical Ideals has Theosophy?" "If Theosophy is true why have not the churches accepted it?" "Who and where are the Masters and why don't they show themselves to the world?" These were the first six subjects chosen and the next week six subjects were equally popular and were:

"The Three Worlds In Which We Live." "Does Occultism Unfit Us for the Business and Social Life?" "Some Facts About the Devas." "Brotherhood." "Some Thoughts on Evolution." "The Work of the Christ and His Near Coming."

At first I adopted the rule to lecture on the Masters and their work or of the

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Christ and His near coming on Saturdays, and that day soon came to be known as "Devotional Day." From January to this time, Saturdays have been so set apart and usually to the subject of the Christ and the new Religion of Humanity. And from the first, Saturdays have been our biggest days. Many Saturdays, numbers have stood throughout being unable to obtain seats, while some have been turned away. And on one occasion, when the subject chosen for the lecture has been with reference to the Christ, there has been a Holy Peace pervading the lecture hall and all has been as reverent as though the services were a High Mass. Not once since these meetings began has there been an act or word on the part of any present that was disrespectful or even irreverent.

The numbers were small during the first few days, but began to increase and soon the lecture room would be comfortably filled every day and finally a larger lecture hall, seating 150 people, was obtained and it is usually filled and sometimes is not large enough. The newspaper advertising was discontinued after January, and each month since, the list of subjects has been printed in circular form and handed out—usually 1000 copies being printed.

The talks have been just half an hour long in each instance and have been begun at 12:30. Following the talks, questions have been answered for fifteen minutes but frequently many would have remained for an hour seemingly. Frequently people in the audience have asked me to go on longer, but I have refused and sometimes a dozen to twenty-five people have stood in line after the lecture to ask questions that they did not get the opportunity of asking or felt diffident about doing so in public. There were some business men and women who had to get back to their work at one o'clock and, to make it easy for such, I have had seats arranged near the exit so that they might retire easily, and some of such people have *never* missed a lecture since they began.

From the first, I made public announcements of the activities of the lodge open to the public and particularly the four study classes being conducted when I began this work, and I advised those who were interested and wanted to obtain more knowledge to join the study classes. This advice was acted on and soon the classes were filled up; one class jumped from three members to eighteen members in one week.

And since these noonday talks began, Mr. Knudsen has organized two weekly classes, Mrs. Dunn one, Mrs. Van Vliet one, and I have organized one for beginners which I conduct Tuesday nights and which was started with *seventy-three* members. I believe that breaks the record for a regular weekly study class for beginners and who *were put to work on the Manuals*. If I am in error, I should like to be corrected.

Since these meetings began the lodge has felt an inflow of new life and thereby has been stimulated to greater activity and some twenty-five or more new members have been received.

Following the lecture on *Wednesdays* a meeting in the interest of the Order of the Star in the East is conducted by Mrs. Taffinder and Mrs. McFarland, and at some of their meetings as many as *eight* new members have been received.

To date, noonday talks have been given as follows: In January, 21; in February, 25; in March, 26; in April, 26; total, 98. I have given all the lectures except nine during March by Mr. Knudsen, while I was engaged in the trial of an important law suit and could not well

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be present, and on one other occasion Mr. Warrington and I divided the thirty minutes, he speaking on the work of the Manu and I on the work of the Christ. These lectures have all been free and no collections taken.

The attendance has been 95 per cent. non-Theosophists and 5 per cent members, and has consisted of lawyers, doctors, teachers in schools and business colleges, merchants, clerks in stores and offices, artists, musicians, actresses and actors, mechanics, laborers, domestics, etc., and a large number of public lecturers and teachers in Spiritualism, New Thought Cults and Metaphysical and Socialistic Societies. Some of such teachers and lecturers have attended for weeks regularly each day.

The class of subjects that have interested most seem to be in the order given: (1) The Coming of the Christ; (2) The New Sixth Sub-Race; (3) The Development of the God Within; (4) The Sub Races of the Fifth Root Race and Their Five Great Religions; (5) Reincarnation; (6) Life After Death; (7) Karma. I base this estimate on the attendance and manifested interest by questions asked.

There were two striking events that I will mention. An illustrated lecture on "Thought Forms" was announced to be given by Mrs. Broenniman, admission twenty-five cents, proceeds to be devoted to expenses of the lodge, and I asked those attending the noonday meetings to attend. They did, and helped pack both lecture halls. On another occasion I was to speak on "How Shall We Know the Christ When He Comes," and on the Friday before the Saturday when this was to be the subject I announced that "All who feel that in their hearts they would know the Blessed One when he comes and walks our streets may bring a flower or some flowers tomorrow, and do it *In His Name and for Love of Him.*" Those who came early filled all the vases and vessels with flowers of great beauty and fragrance and when the last ones had come and the lecture began, the stands and table were filled several feet high with the richest and sweetest of floral offerings, and as I rose to speak, surrounded with banks of roses of every hue, violets, carnations, lillies and dozens of other flowers, a splendid picture of Hoffman's Boy Christ near my head and in view of the vast audience (we had turned away all the members to make room for the others), there seemed to go forth and to sweep out over the heads of the people a beautiful spirit of Peace and Joy and a score or more present told me that they were never before present in such a Holy Place.

If I could have done halfway justice to this important bit of propaganda in a shorter article I should have done so and it has also seemed impossible to eliminate myself from the telling of the work, but my only purpose has been to tell something of what is being done in Los Angeles, how it started and has been carried on, with the hope that other localities may profit from our experiences.

Carlos S. Hardy.

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San Francisco

In the middle of the month of March, our President, Mr. W. J. Walters, inaugurated a series of noon talks at the headquarters of the San Francisco Lodge, in the Pacific Building. Hearing of the success of such meetings in Los Angeles, Mr. Walters decided to institute a similar activity here, and see what might be accomplished by a trial. He arranged a program covering a period of four weeks, and including a general outline of the teachings of Theosophy. The first meet-

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ing was held on Monday, March 18th, from 12:30 to 1 o'clock, with an attendance of six or seven, mostly members. At the expiration of the four weeks' course, increased interest and attendance seemed to warrant a continuance of the meetings, and a second speaker came forward to relieve Mr. Walters. At the date of this writing, the attendance was twenty-five, a very small percentage being members. Two applications for membership in the T. S. have been received, and three others have become members of the Order of the Star in the East, one a tiny girl not yet three years of age. This little one, accompanied by her father and mother, is a regular visitor at the noon meetings. Several times a day, the mother says, she asks to see the photograph of Alcyone in *At the Feet of the Master*.

At the present time, the talks are confined to simple, elementary teachings of Theosophy regarding the laws of Karma and Reincarnation. Much genuine interest has been manifested, and every day brings new faces. Following a talk of twenty minutes upon the subject announced, questions are invited and answered. Those who must return to their duties are permitted to leave, and any wishing to remain for further talk or questions are invited to do so. Thus we are attracting many busy people to our headquarters, where they can find literature to borrow and read, and where they may meet older students willing to answer their questions and help them over the initial difficulties.

C. W.

Leagues and Bureaus

General Correspondence Bureau.

The work of the Correspondence Bureau during the past year has consisted of classes taking up different theosophical text-books, conducted by correspondence, and the answering of personal letters of inquiry from people in different parts of the world.

The questions dealing with the subjects considered by different classes are printed each month by *The Theosophic Messenger* and the answers are written out by the members and sent to the leader of the class. After careful examination and comments written on the margins, they are either returned to the writer, or kept on file until called for. At the present time there is a class in Esoteric Christianity conducted by Mr. David S. M. Unger; one in the German language on *Man and His Bodies* by Mrs. E. P. Breese; and in *Ancient Wisdom,* by Mrs. Addie Tuttle, assisted by Miss Warren of Dillon, Montana. Six questions are asked each month in the latter class, and the pupils answer them in their own way. Miss Warren writes a paper each month answering these questions in detail and using material from many other theosophical books in addition to the particular one studied in the class. A copy of this paper from Miss Warren is forwarded to each member and also Mrs. Tuttle writes a personal letter to the pupil, with the attempt to suit the letter to the needs of the particular individual.

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We have found this to be a most satisfactory method. Aside from the class correspondence we invite inquiry from all who may wish information. We try to share the instruction and inspiration given us with our less fortunate friends of the lonely postal routes and in other remote homes where they seldom meet a Theosophist with whom they may exchange thoughts. Hundreds of people, some members of the Society, and others not yet attached themselves to the T. S. but who have become interested in our philosophy, have written to us during the past year asking for instruction about Theosophy. We have answered letters by mail from Hawaii, Alaska, Mexico, South America and South Africa, as well as from all parts of our own country. We so gladly do this for in many cases we have had the great joy of knowing that our letters have helped to bring happiness and contentment to hearts overburdened with the sorrows and misunderstandings of life. The correspondence work has increased greatly. We wish that it shall continue to be a channel of useful service and we shall endeavor to provide to that end in the future as in the past.

Addie M. Tuttle.

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Lotus Growers' Bureau.

I am advised by friends in the Agricultural Department at Washington that it will be of no use to transplant lotus roots unless we have a nice warm spring; that these roots perish at the slightest chill when out of water.

Inasmuch as the season is at least thirty days backward here in the Middle States this year, it would seem unlikely that the warm and safe weather will come early enough this season to permit our contemplated distribution.

However, if possible, something of the sort will be attempted.

William G. Merritt.

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Propaganda Fund Committee.

On August 22nd, 1911, as Chairman of the Propaganda Fund Committee, and at request of the General Secretary, I sent a circular letter to the secretary of every branch in the Section asking that they consider the plan of appointing in each lodge some member whose duty it should be to go about among the members and invite them to aid, if they so wished to do, in making up a monthly sum from their lodge to be sent to the General Secretary, or to me, to be used towards the expenses of the Section.

There were but few responses to this letter. The first one was a most indignant protest that their branch should be included in the invitation to contribute anything for the good of the Section. Several branches wrote that for various reasons they could not aid financially; a few appointed a member to attend to the collections for the Fund; out of them, less than a half dozen have been heard from since that time. So far as lodges are concerned, the report of the Propaganda Fund Committee must mark a lack of success, but the subscriptions from individuals, irrespective of branches, have proved more satisfactory.

The first contribution was reported October, 1911, and since then the following sums have been received and handed over to the General Secretary:

October, 1911	$ 23.00
November	81.00
December	60.00
January, 1912	20.00
February	5.00
March	13.10
Total	$202.10

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Further donations, either from the different lodges, or from individual members who may wish to contribute should be forwarded as heretofore to the Chairman of Propaganda Fund Committee.

Addie M. Tuttle.

The Stereopticon Bureau.

At the present time the following sets are in circulation:

Races and Religions, Theosophically considered;

The Constitution and Powers of Man;

Man, Visible and Invisible;

Thought-Forms.

A new lecture is now ready for circulation, entitled *Reincarnation and Karma.* It contains 50 slides. Phases emphasized in the following order:

Introduction; The Three Possible Theories of Human Existence; Remarks on the Same; What is it that Reincarnates and What is it that does not Reincarnate; The Human cannot become an Animal; The Method of Reincarnation; The Object of Reincarnation; The Causes of Reincarnation; Reincarnation in the Bible (the case of John the Baptist, 7 slides); Proofs of Reincarnation; Karma (5 slides); The End of Reincarnation and Karma.

Many of the slides are made up of typewritten portions of Mrs. Besant's Australian Lecture, "Do We Live on Earth Again?" which give us a reason and a need for reincarnation. There are charts, diagrams and colored pictures enough to make a very interesting and conclusive lecture.

J. C. Myers.

Mystic Drama League.

This League was organized in Chicago in 1910. In accordance with its object, "to create and to promote the creation of dramas which represent Theosophical ideals in daily life," the League began the building of a drama. The subject is *Reincarnation.* The play consists of three acts, each act representing a special period of time in history, in which the various characters illustrate the progress in evolution since the last past life. The first and second acts are now completed and the third act is under way. The students of the League, working under the help of Mrs. V. C. Marshall, represent a rather unique expression of cooperative work. Each student writes out the dialogues (the main conditions of station in life, of sex, and of character having been decided upon by the class) and each reads his own production to the class. Then the class selects from each, such points as seem best suited to its own play. Thus each student is not only helping to write the class drama, but has his own individual play worked out also, which later he can elaborate if he will.

The hearty good-will among the members, the appreciation and emphasizing of others' good points, with, at the same time, a fearless friendly choice of the best only, for the good of the public, and an earnest desire to put forth the truths of Theosophy in this field, make the class meetings very pleasant and profitable. May more of this work be done, so that the theatrical thought-world may abound in Theosophical ideas which playwriters can use.

M. W .B.

Prison Work Bureau.

Two Kansas City workers, Dr. Lindberg and Mrs. B. C. Carr, visited the federal prison at Leavenworth, Kan., on Sunday, April 14. Dr. Lindberg gave an interesting lecture on *The Signs of the Time,* and Mrs. Carr sang to the prisoners. Our friends were well received and were invited to come again. On

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Sunday, April 21st, they lectured and sang to the prisoners at Lansing, Kan. At both prisons they found the men remarkably ready for Theosophy. Such service is appreciated.

Members of the Prison Work League are now corresponding with forty-six prisoners. During the month of April we received names from the Tombs prison, New York; Stillwater, Minn.; St. Cloud, Minn.; Deer Lodge, Montana; Leavenworth and Lansing, Kan.

The Prison Work League will be pleased to furnish a correspondent to any prisoner who is interested in Theosophy and would like to know more about it. Address the head of the Bureau.

Nineteen copies of *At the Feet of the Master* for distribution among the "boys" at Deer Lodge and a copy of *Thought Forms* for the prison library were received last month from an Oakland, Cal., friend who wishes to remain anonymous. A member living at White Salmon, Wash., sent a box of books and magazines by freight. Books and magazines have been received from Soda Canyon, Napa, Cal., and from Chicago. A Los Angeles member sent a check for $5.00.

Edwin B. Catlin.

Questions

ANCIENT WISDOM

Lesson Fifteen.

1. *Why is a low type of man worse than an animal?*

2. *What is the purpose of earth life?*

3. *How is a harmonious development gained?*

4. *On what do the general characteristics of the mental body depend?*

5. *How are the formless subdivisions of the mental plane related to the ego?*

6. *What order of vibrations reach the Causal Body and how does it grow?*

Send answers to Mrs. Addie Tuttle, 2453 East 72nd St., Chicago, Ill.

DER MENSCH UND SEINE KOERPER SEITE 61-70.

1. *Welcher Koerper ist das Werkzeug des Denkers, des Ego's?*

2. *Beschreibe ihn.*

3. *Wie vergleichen sich die Funktionen zu den Seimen, welche der Gebrauch durch den Besitz des Denk Koerpers einem Menschen giebt.*

4. *Wie ist der Denk Koerper genannt und wie waechst er?*

5. *Weshalb sollten wir das allgemeine Verhalten des Bevusstseins im Täglichen Leben verändern?*

6. *Was geschieht am Ende der Devachan Periode mit dem Denk Koerper?*

Antworten sende man bitte an Mrs. F. P. Breese, 3761 Lake Ave., Chicago, Ill.

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Order of the Star in the East

The aim which our readers have set before the O. S. E. is to help prepare for the coming among men of a very great One. This task is really a very practical service, and we must call to our aid all the common sense which we possess as well as our devotion and enthusiasm. Let us consider for a moment some of the things that need to be done in our western lands in order to smooth the pathway for His feet. First of all, perhaps, comes the task which is entrusted to us smaller ones, the task which each individual may take a share in,—the task of spreading the news widely so that many people may be led to at least consider the possibility of the Teacher's coming. In this business-like twentieth century when men's minds often work in other grooves, there may be some whose brains have not even thought of the question in that way. H. P. B. is said to have remarked, "It doesn't matter so much what they think, if we can only get them to *think!*" So let them reject our message if they will, but let us see that the thought of the coming Christ has worked at least one channel in the gray matter of as many brains as possible!

Another effort which is needed in many parts of our country is the arousing of reverence and devotion. Devotion is one of the forces which a great Teacher can easily use, and in western lands where our religion, though avoiding superstition on the one hand, takes an intellectual instead of a devotional turn, it is often found that devotion is not so readily or deeply aroused as in the Eastern countries. Then, too, the laws of karma and reincarnation must be more fully understood in the west, and also it has been suggested that international peace and good-will are absolutely necessary conditions for the coming amongst us of the Great One. It is only by the breaking down of those national prejudices which people of one nation feel for their "foreign brothers" that we can hope to have Him find welcome in all lands.

Still another phase of the work of preparation has been drawn to my attention of late. We are familiar with the idea that at certain times and for certain work, special moral qualities are needed. A different virtue has to be especially aimed at in the successive races, and different kinds of work require different talents. There may be times when the world's work will need most such virtues as courage, obedience, intellect; at other times patience, gentleness, or artistic ability may be most needed. May it not be true, then, that the qualities emphasized in the O. S. E. may be the ones most needed at the present time when the world is being prepared for a certain type of event? How necessary for us, if that be so, to learn our lessons well, to seek earnestly for the many hints given us as to the qualities and types of effort needed at the present moment.

In all these lines of work, which I only summarize from the suggestions of others who are more capable of judging the needs than I am myself, we find plenty to do. And in addition, may not the O. S. E. try to make here in America a

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network of centres to which the Great One may come, where He may find waiting for Him a nucleus of people willing, and what is more, capable of serving Him, where He may find a group of people ready and accustomed to act as hosts to the flocks of listeners which His great magnetism will draw to hear Him. And truly, there are many of us who feel confident that it will not be many years before we shall have the opportunity of giving this loving hospitality to the Divine One Who has been holding His arms open to us for countless ages.

Marjorie Tuttle.

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Star in the East groups may be interested in the following list of subjects taken for consideration at its meetings in Chicago.

1. A Summary of Reasons for Expecting a Great Teacher at this Time.
2. The Effects of the Coming of a Spiritual Teacher.
3. The Definite Work which Each Person May Do for His Coming.
4. Is the Teacher Whom we Expect the Same Who Founded Christianity?
5. The Principles of the O. S. E.
6. The Office of a Christ.
7. The Appearance of Great Teachers in the Past.
8. Glimpses of Surya (in the Lives of Alcyone).
9. Movements which are Preparing the World for the Coming of the Teacher.
10. The Seven Races and their Lessons.

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A special meeting to consider avenues for propaganda work was called at Los Angeles March 27th, 70 members and a number of interested non-members present. A thousand copies of *Mrs. Besant's Prophecy* were ready for distribution, and teams of volunteers were made up for every department of the work. The following program may afford helpful suggestions for similar activities in other localities.

No. 1. A team of volunteers to place boxes or receptacles for O. S. E. literature in all depots in the city and other places such as grocery stores, cafeterias, etc. The plan is for the team to sectionize the city and if necessary, select helpers to keep such holders filled with literature; a star either in silver, white or blue to be painted on the holders and the inscription *Order of the Star in the East,—The World Movement for the Coming of the World Teacher.*

No. 2. A team of volunteers to place literature in book-stores or on book-stalls, also when possible to place there, and also in Public Libraries, *At the Feet of the Master; The Immediate Future;* and *The Changing World.*

No. 3. A team to secure names of members of the Y. M. C. A. and the Y. W. C. A. and to send literature to the same.

No. 4. A team to distribute literature to hospitals and nurses.

No. 5. A team to send pamphlets to clergymen.

No. 6. A team to distribute literature to clubs and kindred associations, and to endeavor to get the literature and the three books above mentioned placed on the reading tables and in the libraries of such organizations.

No. 7. A team to distribute literature in prisons.

No. 8. A team to send literature to teachers.

No. 9. A team to place literature in rest-rooms in large stores.

No. 10. Individual work in distributing literature. One earnest worker has had a thousand copies of the "Prophecy"

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beautifully printed and is sending them to selected Church-members.

Every member of the Order should feel a keen responsibility, a personal pledge to the Lord Maitreya to do all he can to help to prepare a hospitable atmosphere for His coming. Private letters can convey some hint, some thought in His Name, or a quotation from some of Mrs. Besant's masterful lectures, or a folder. Let us neglect no opportunity, knowing that every right act unselfishly performed will be vitalized by Them.

Adelia H. Taffinder.

O, toiling hands of mortals! O unwearied feet, traveling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hill-top, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.

Robert Louis Stevenson.

The Theosophical Sunday School

Lesson I. *July 7.*

MALIGNANT UNBELIEF

Lesson Text: Mark 3:20-35.

Golden Text: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Exoteric Lesson:

There is no doubt a great deal of fraud and hypocrisy in the world today, and perhaps no less in the land of Palestine 2000 years ago, but because fraud and hypocrisy exist men should not refuse to give credit for honor and sincerity wherever found.

In our lesson it appears that the Pharisees had their doubts as to the quality of the Power that casts out devils. They acknowledged the Power but credited it to Satan or the Devil. Our Lord spoke most truly when He said: "How can Satan cast out Satan?" Such a thing is illogical and unreasonable because the world at large expects the Good to triumph over Evil, and it is a fact that this is so; for Good is of the Spirit (the Immortal) while Evil is of the Material, which is (Mortal) and the Spirit is ever victorious.

Matter, or Illusion as the Orientals term it, sometimes blinds one to the truth, but the Light of the Spirit ever shines and when the gloom is pierced then is the illusion dispelled, and the true man sees with the Eye of the Spirit.

The sin against the Holy Ghost, said to be impossible of forgiveness, is understood to be a constant refusal to listen to the Power which convicts of Sin; there is a deeper meaning than this. (See Esoteric Notes.)

"For whomsoever doeth the Will of God, the same is my brother, my sister, my mother."

Man is an immortal spirit, a fragment of the One Father, who is the Great Unmanifest; each Spirit, therefore, is as one part of a whole; therefore, all Spirits or fragments are brothers, or sisters, or mothers as we may wish to class them; altogether they form one complete family, one whole.

Christ, though truly a Son of God, yet having for His Father the same One who is our Father, therefore are we all breth-

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ren. This fact should make men feel their divine relationship and live as children of one God.

Esoteric Lesson:

The great hindrance to a neophyte in the study of occult science or religious experience is Unbelief. Our Lord has taught this so plainly; we are familiar with His words "according to your Faith," and "thy Faith has made thee whole."

It is a fact that when one doubts he puts a wall between himself and the object in which he should trust; but if he believes, an open channel is made, and that which was not, becomes; Faith has "changed to sight, and prayer to praise."

Students who would know the hidden things of Theosophy, or the knowledge of the Saints must early learn to trust and believe. Unless the student can do this he will never tread the Way of the Cross, or know the steps upon the Path of Knowledge.

To blaspheme against the Holy Ghost means, for one thing, to persistently resist the Power of Evolution, to work only for self-gratification, and refuse to enter the forward march of Spiritual progress. This is not the act of one life, but of many. It is natural then if the human Soul lives life after life for self, the time comes when the Spirit of the man (who is sinless) can no longer manifest in the human soul, and the tie that binds is severed for ever, and the soul thus separated from the Holy Spirit is lost; this is one explanation of the Sin against the Holy Ghost, for which there is no forgiveness.

Lesson II. *July* 14.

THE SEED IN FOUR KINDS OF SOIL

Lesson Text: Mark 4: 1-20.

Golden Text: "Receive with meekness the engrafted word, which is able to save your souls."

Exoteric Lesson:

From the time when man first appeared on our earth there have been teachers who have sowed the Seeds of Knowledge in the Soil of man's heart. Since the Teachers first came to us, millions of years have rolled away, and still They sow the Seeds of Knowledge.

The Blessed Lord may have been thinking of the Great Ones who preceded Him, and looking over the fields that wondrous day told the people the parable of the sower and the four kinds of soil in which the seed was sown, and at the conclusion of the telling of the parable He said, "He that hath ears to hear, let him hear."

It would almost seem the people at large were left in doubt as to the hidden meaning of His story, for only those who could read the inner truths "had ears to hear," for that is the meaning of our Lord's words. To "have ears to hear" is to have an inner perception, a faculty to comprehend the hidden knowledge. Then our Lord takes aside the disciple and explains the meaning of His parable.

We see in the world today on every side evidences of the abundant seed sown by the Divine Sowers and their helpers.

Esoteric Lesson:

It is of utmost significance that our Lord said to His disciples, "Unto you is given to know the mystery of the Kingdom of God."

The disciples stand for those initiated into the "Kingdom," having a right, because of being "born again," to know the "mysteries of the Kingdom," which means they could be told certain truths not revealed to "them that are without" —those not of the Kingdom.

The Church at large does not teach

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these facts because its priests and ministers do not understand that Christ gave knowledge to His disciples (Initiates) which the public could not comprehend. There is a reason for this.

The human family is made up of souls at many stages of evolution. The vast mass of humanity is undeveloped; a large number are considerably developed; these include the moderately religious people; a much smaller number compose the students of the world's mysteries, the devout and wise priests, the Searcher after Wisdom; and a small, very small number are pupils and Initiates of the Master of Wisdom.

These are the four grades of Soil our Lord spoke of in His parable. Consider this fact, dear student, that it obviously would be impossible for the large mass of humanity to understand such teachings as might be given to the smaller class of good people, also it would be unreasonable to expect the masses of either of these lower divisions to understand such teachings as might be the reward of those who seek for the hidden truths. Nor could the three lower divisions understand the divine knowledge which is imparted to the pupils and Initiates of the Masters of Wisdom.

There are many beautiful lessons hidden in the words of the Parable of the Sower,—the diligent seeker shall find them.

Lesson III. *July* 21.

THE GROWTH OF THE KINGDOM

Lesson Text: Mark 4:26-32, Matt. 13:33.

Golden Text: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Exoteric Lesson:

The Christian Teachers of today refer to the Kingdom of Heaven as being a spiritual kingdom composed of those in heaven and on earth who acknowledge the Salvation from Sin by faith in Christ as a vicarious atonement. There is a deeper meaning than this, as we shall try to show in the Esoteric lesson.

Let us, however, for the time, consider that the child of the kingdom has growing within him the elements of the kingdom. Our Lord likens the growth of the kingdom as:

I. The Seed growing secretly.
II. The Mustard Seed.
III. The Leaven.

The seed growing secretly is the result, in a child, of wise and loving care of father and mother; the child hardly knows how he grows, yet he grows up strong of body, clean of mind, and heart of gold. He has grown, yet was not conscious of his growth. Thus the kingdom of heaven grows.

The mustard seed—it is small, yet is potential, for it brings forth a tree; so a good thought, a kind word or deed will be the mustard seed to some traveler on life's highway; it will grow up to heaven and take root deep down in the heart of the man, and his life will be a blessing to all who touch him. Thus the Kingdom of Heaven grows.

The Leaven grows by contact, and imparts of itself to that which later it becomes. No man can hide his light under a bushel, and a man who lives a virtuous life, who patterns his acts after God's great plan, who lives the Christ life, according to his understanding, that man is a leaven in the home, in the community in which he lives; and the world is better for the life of such a man. Thus the Kingdom of Heaven grows.

Esoteric Lesson:

The Kingdom of Heaven is the Kingdom of the Spirit; it is the Divine Kingdom. There is a mineral kingdom, a

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vegetable kingdom, a human kingdom, to which man belongs, and then there is a kingdom which we call the Divine Kingdom, to which gods belong; this is the Kingdom of Heaven.

When Christ prayed "Thy kingdom come" he meant this Divine Kingdom, the Kingdom of gods. He prayed that the time might come soon when the earth might own allegiance to the Kingdom of Heaven, when all men would be divine, thus becoming gods.

Now the Kingdom of Heaven, which signifies the Spirit, comes to man individually, and when the Spirit, which is the Divine Aspect of Man, is manifest consciously in man, then it is said of that man, he is "of the Kingdom," having been "born again." His first birth as man was into the human kingdom; his second birth as man is into the Divine Kingdom. Such a man has not achieved his entrance into the Kingdom of Heaven in one life, by one harvest of good deeds, but of very many. He has known drouth and flood, he has felt both pleasure and pain, he has suffered for others as for himself, and when he reached the stage of life where he lived because the fruits of his life nourished others, where he was sacrificed daily for the salvation of others, then did he enter in at the "strait gate," into the Kingdom of Heaven.

Lesson IV. *July* 28

THE WHEAT AND THE TARES

Lesson Text: Matt. 13:24-30, 36-42.

Golden Text: "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Exoteric Lesson:

This lesson is found in another parable, a wonderful story of wisdom. There are several points to bear in mind, the two sowers, the two kinds of seed, and but one field.

The Blessed Lord is endeavoring to teach those who would follow Him to watch constantly lest the tares be sown with the wheat; that is, the evil with the good. One interpretation may be this:

The two sowers are the Christ who sows the good seed, and the Prince of Darkness, who sows the evil seed.

The good seed consists of good thoughts, good feelings and good deeds; the evil seed consists of evil thoughts, evil feelings and evil deeds.

The field is the Human Soul or the World.

When the Watcher is not careful, the Prince of Darkness sows the evil seed in with that which the Lord has sown. It is then well nigh impossible to separate the growing good and evil, so the Master says wait until the harvest, then separate the tares and burn them, and preserve the good.

"It is also too true that men are often morally asleep, unconscious of danger. Many are so busy with their work, their pleasure and the cares of the world, that they do not realize that they are becoming selfish, forgetful of God, and of righteousness. Great wrongs creep into business, great evils gradually prevail in society, crimes against the people in government, intemperance, the neglect of children, the white slave traffic, bribery, dishonesty, and a multitude of evils grow up against us while we are ignorant of what is going on."—(From Peloubet's *Select Notes.*)

Truly it is when we are idlers, when we sleep, that evil creeps upon us; when we are not employed in some good and useful labor for others as well as for ourselves, then we, unconsciously, absorb evil. The poet has well explained this stage of human experience when he says:

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"And yet it never was in my soul
To play so ill a part,
But evil is wrought by want of thought
As well as want of heart."

The day of harvest comes at some great crisis in the life, and amid some great sorrow the Soul looks at his field of wheat and tares, and there in the fire of his furnace of pain he burns the tares and saves the grain for sustenance.

It is sometimes necessary for God to bring a harvest day, a day when the field may once more yield its good and evil, the evil to be burned, the good enriched by good resolves, for future sowing.

Esoteric Lesson:

Here again, as in the last lesson, we find our Lord takes His disciples into a house apart from the multitude, and then proceeds to instruct them as to the hidden meaning of His words. Let us consider.

Our Lord says in the parable, the Kingdom of Heaven is like unto a man that sowed good seed in his field. Now the Kingdom of Heaven is the Holy Spirit becoming manifest, in that he has sown good seed. The Holy Spirit even sows good thoughts, good feelings and good acts; these are fruits of the Spirit.

The enemy of man is his animal nature, the "old Adam," the "old man" spoken of in the Bible; we might also call him "Past Evil Karma." Now the Spirit is always planting His good seed, and while the man is not awake to the danger of the world's sin and temptation, the Past Evil Karma grows again the seed of evil passions, hate, jealousy, pride, love of pleasure, neglect of duty, and neglect of study of Wisdom, and ere the good man knows he has a nature of good intentions, good impulses, but hindered by the tares of evil intertwined.

The harvest is when one becomes Initiate, at this stage the evil (fetters) must be burned; thus disposed of they are gone forever.

The Path of Initiation, which is the entrance into the fullness of the life in Christ, is the time of the final harvest; this harvest in all may take not less than fourteen lives after the Aspirant has entered upon the Way.

During this stage of fourteen lives he rids himself completely and finally of all sin; the good left represents the result of all his human existence, the sum total of many thousands of lives, and when the last day is over, the last hour is struck, the Father welcomes home His child so long gone, and the triumphant Soul passes into a life hid with God. This is the Kingdom of Heaven.

David S. M. Unger.

It cannot be that the earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by Eternity to float a moment on its waves and then sink into Nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean; and where the beautiful beings which now pass before us like shadows will stay in our presence forever.—*Geo. D. Prentice.*

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Reviews

An Appeal to Common-Sense. The Folly of Meat-Eating. A reply to an editorial of the New York and Chicago Evening American and San Francisco Examiner, by Otto Carque, author of *The Foundation of All Reforms, Medicinal Foods, etc.* Price: United States and Canada, 10c; Great Britain, 6d.

The author quotes from the *New York Evening Journal*, the popular fallacy concerning meat-eating: "We must eat meat, we must eat the cow that eats the grass, leaving her to digest the grass, since we have not the vitality to do it"; also "that the eating of meat is as necessary as the breathing of air or the drinking of water." He then classifies and catalogues other foods according to their valuation, naming the organic constituents of the body and carefully classifying their essential combinations so that each department may easily supply the natural and inevitable waste.

He claims that fruits, nuts, succulent plants and cereals are alone able to produce the highest type of man, both physically and mentally. He speaks of meat as always polluted by waste products of animal life, while it is deficient in certain mineral elements (organic salts) which are indispensable to the proper oxidation and purification of the blood. Meat weakens the digestive power, because it does not supply the elements necessary for the renewal of the digestive juices. He says: "The idea that meat is in some manner predigested plant food ready to be assimilated is entirely erroneous from a chemical as well as a physiological standpoint."

The article particularizes very minutely the necessity of careful and intelligent adjustment of the physical organism, giving most satisfactory suggestions for readjustment when meat-eating has pursued its poisonous course in the human system. Any one who will give this invaluable treatise careful study will find wherein he suffers, and will find a rational remedy.

The argument of the author stands quite upon its own merits aside from Theosophical views; it should strongly appeal to those interested in vegetarianism. S. E. G.

An Introduction to Experimental Psychology, by Dr. Chas. S. Myers. Publishers: Cambridge University Press, London.

In these truly busy times in a busy world, good condensed manuals are most valuable. Dr. Myers, lecturer in Experimental Psychology at Cambridge, has provided us with such a manual, one that will appeal to the teacher and to the physician and those interested in practical psychology.

The book is provided with two good colored plates, showing the passing of one color into another by imperceptible change. The particular result of the various experiments given is to show the great range of sensibility in different subjects, how different the rhymes are appreciated in music, the curves and colors in architecture and painting, and how the value of a discord or dull color can be measured.

The use of the association of ideas as shown in the experiments will be appreciated. One experiment might be quite entertaining and instructive to a group of people—that of giving them a certain word, and asking for the first association that arises in their mind, and from it determining the temperament of each individual. In the last chapter of the book there are reports of some important mental tests on children. V. A. B.

Life and Matter, by Mr. Balfour and M. Bergeson; Hibbert Journal.

The recent articles on *Life and Matter* by Mr. Balfour and M. Bergeson have been dealt with in an address by Sir Oliver Lodge, Principal of the University of Birmingham, England. The articles in question are worthy the attention of our Theosophical students as having a direct bearing on our philosophy.

M. Bergeson's contention is that the aim of life and consciousness is self-development, not the development of matter. The aim is to bring into activity every fibre of our being; matter is a means to that end; it is used in the process and discarded; matter provokes effort and renders it possible. Force could not be exerted where there is no resistance, so that the very inertia and obstructiveness

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of matter, the resistance which it offers to the realization of ideals, contributes to the development of incarnate consciousness, and enables it to rise in the scale of existence. There is no ignorance or uncertainty as to the desired goal, though there is a contingency as to its being reached by any attempted direction, for the evolutionary progress is not like a river flowing in a predestined channel nor like the march of land crabs in straight lines.

Sir Oliver Lodge suggests "that the cells of the brain are presumably not stagnant until the *Will* acts on them; the cells of a living body must be as active as atoms of radium; withdraw the controlling influence of life and they speedily work havoc and devastation."

The Christ Myth, by Arthur Drew, Ph. D., Professor of Philosophy at Karlsruhe. Publishers: T. Fisher Unwin, London; 7s 6d net.

If, as stated, Protestant Germany and England have been aroused to protest by the conclusions of this book, and that the latter is taking active measure against the spread of Prof. Drew's views, it is somewhat uncalled for, inasmuch as the pure gold of the truth of Christianity will withstand any onslaught of the fire of Higher Criticism, and with the separation of the gold from the dross it will come out brighter for the ordeal. That the present day Christianity needs that purification is evident to the student of Comparative Religion.

The Christ Myth is essentially a book for the student. And to such we would say that long ago Madame Blavatsky stated the same facts that the author is now giving to the world. *The Secret Doctrine* and *Isis Unveiled* will be most useful to the T. S. student desiring to corroborate the statements of Prof. Drew, while in the works of Mrs. Besant and Mr. Leadbeater there is much that will explain away erroneous conclusions and fill up some of the serious gaps in the text of the book. Thus on pages 130-134, *Esoteric Christianity,* Mrs. Besant tells of the Historical Jesus, explaining the distinction between Christ and Jesus, also the Baptism of the Spirit, which Prof. Drew finds difficulty in explaining. And in *The Inner Life,* Vol. I, pp. 184-195, Mr. Leadbeater most ably describes the connection between the Historical Jesus and the Mythical Christ.

It is a useful study of the origin of Christianity. V. A. B.

The Comte de St. Germain, by Mrs. Isabel Cooper-Oakley. "Ars Regia," Milan, 1912; paper cover; pp. 270.

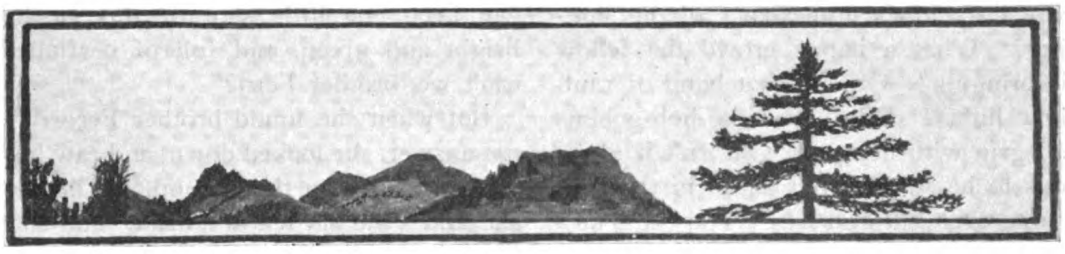
In 1897 a series of articles was published in the *Theosophical Review* concerning the Comte de St. Germain, a mysterious personage who appeared in the eighteenth century at the court of Louis XV of France. These articles, with much additional material, are now embodied in book form, and will have a charm and interest for students of Theosophy and Masonry. Mrs. Oakley has taken infinite pains to present all points of view of this strange individual. The most reliable sources of information seem to indicate that he was the third son of Prince Ragoczy of Transylvania, whose principality was absorbed into the Austrian Empire.

Some, it is true, unable to comprehend the mystic or his motives, did not hesitate to call him "charlatan" or "swindler," but others recognized him as a man of almost royal blood, remarkable for his knowledge and attainments, and amply provided with funds. He was known to have traveled extensively in the Orient and in Africa. It was quite impossible to determine his age, as he seems always to have borne the appearance of a man of forty-five or thereabouts. It is related that the Countess v. Gergy, who met him in 1758 at the court of Louis XV, showed much surprise on seeing him, and inquired if his father had visited Venice in 1710. The Count replied that his father had died long prior to 1710, but that he himself, at that date, had visited Venice. Whereupon the Countess exclaimed: "Forgive me, but that is impossible! The Comte de St. Germain I knew in those days was at least 45 years old, and you, at the outside, are that age at present."

The chapters dealing with the events leading up to the French Revolution, and the efforts of the Comte de St. Germain to maintain the peace of Europe and to avert revolution in France, are full of fascination to the reader. Lengthy extracts from the "Memoirs of the Countess d'Adhemar" contain many references to this most extraordinary personage. They cover a period ranging from 1760 to 1821. There is also an interesting chapter on "Masonic Tradition," from which we may learn something of the activity of the Comte de St. Germain among Freemasons in the eighteenth century. C.W.

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Children



MAGICAL NOTES OF PRISM PAN

The Pine Tree dropped some of her needles, but not to be idle, for she took up fresh ones, and began to work on a new pattern, while she called to the old Fern, nearby: "This is June and Prism Pan ought to be coming down from the hills, for he always appears when I weave my summer perfume."

"Weave your summer perfume?" asked the old Fern; "how can anybody weave perfume?"

The Pine Tree shook with laughter, as she said: "Well, this is a joke on me! You blind old fellow, do you mean to tell me that you have never seen my nubia aura, at which I am constantly weaving, though I have kept my most beautiful side toward you all this year?"

"Oh, Mistress Pine!" sadly answered the Fern, as he straightened out his old spine and glanced up, "forgive an old fellow like me, for I have been enjoying the scent, and never dreamed of seeing such beautiful lights as I now behold streaming in scrolls from your needles!"

The Pine smiled, and while her needles went click-a-de-click, she looked again toward the hills and remarked: "There, now Prism Pan must be coming, for I see the music of his flute."

"*SEE* the music of his flute, did you say, Mistress Pine?"

"Yes, he plays but seven notes on his flute and so we know the seven colors he sets afloat, those prismatic colors we all so love."

The Fern listened quietly, and then asked: "Do you mean that faint tinkling sound which I now hear?"

"No, no, that little ringing comes from the valley below, for the elfs always ring the flower-bells when Prism Pan arrives, in order to awaken all the fay-folk for Fairy dance."

Now the sounds of the flute could be heard very distinctly, and the Pine began singing with the fairy-folk:

"Do, we all sing, and red blossoms bloom;
Re, and orange colored flowers loom.
Mi, brings every bright yellow out;
Fa, the green foliage appears about.
Sol, and the blue bells come out in song;
La, and the indigo comes along.
Si, brings all violets into view.
All of these notes we sing just for you."

The Pine Tree lifted one of her branches, so that the pretty sight of the

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merry party, now coming into view, would not be hidden from the Fern, and then as she watched the crowd come, singing, over the last hill, she said: "Oh, do you see that little elf on a scarlet poppy, driving that velvety butterfly? Do you hear Pan's flute above all the singing? What a happy crowd the fellow is bringing! Oh, see that band of rainbow lights! Why, even the hob-goblins all grin with delight! Oh, isn't it glorious to be so free and dance in the sunshine over hill and lea? You see Pan's sorcery now?"

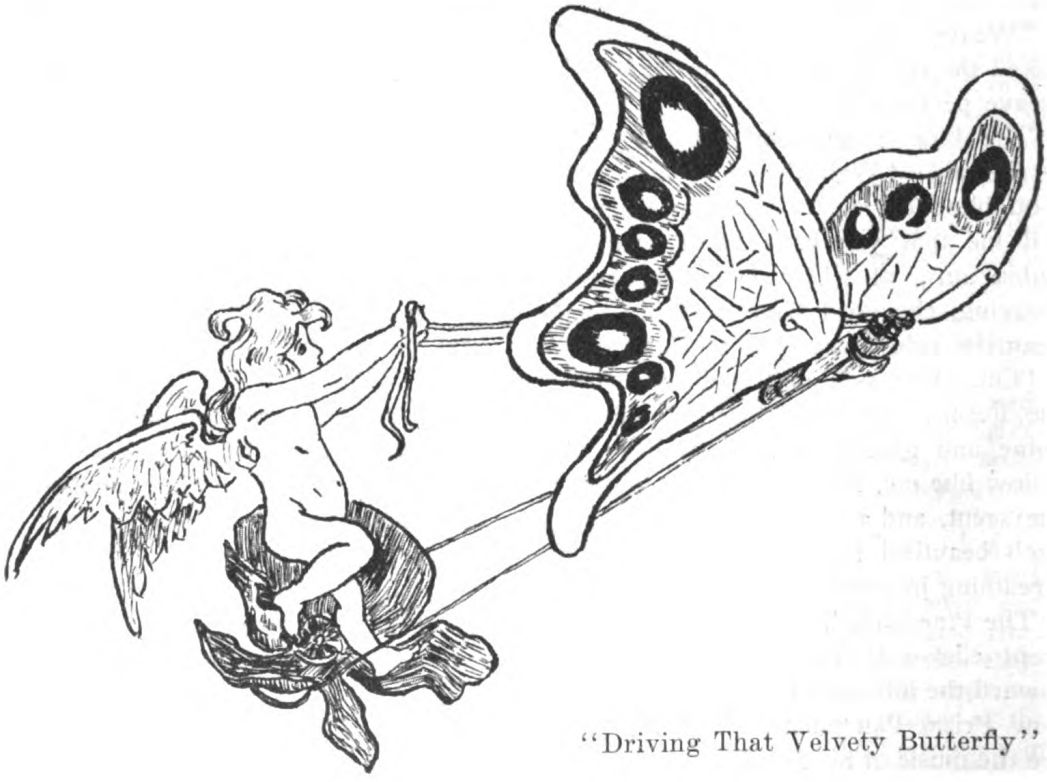
The old Fern could not speak, for the enchanting music had taken him out of his bent old body, and his spirit moved on with the bright gay party, and he now danced with the rest of the sprites, out of sight.

After the whole glorious procession had passed, the Pine Tree sighed, and without glancing at her old Fern friend, she said: "We can't all make music like Pan, and we can't all dance gracefully, like the fairies, and we can't all invoke the flowers to bloom; but each one of us can keep one little spot of this earth, bright and green, and full of perfume, can't we, brother Fern?"

But when she found brother Fern did not answer, she looked down, and saw his bent old body on the ground. "There," she said, "the old fellow's dead," and she lifted her own triangular head, "died on his cold, hard, rocky bed."

I'm sure, if, today, you would go to the foot of the hill, you would find her standing there, very still. Only the click of her needles may sound, and you'll find all the rusty ones down on the ground.

Minna Kunz.



"Driving That Velvety Butterfly"

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Deserve greatly: then you may desire greatly. Make your own mistakes, and learn wisdom by them. If you want to serve, try to see what it is best to do: surely it is not for the Master to say: "Do this or do that:" it is for you to find out in what way you can make yourself useful in His work. The more He sees His force effective, the more will He pour through you, since the effort to work makes you receptive. Great light is shining all around, and in proportion to your effort are you able to reflect it.

Annie Besant.

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